

The difference between religion and science is that religion tells a million little lies in the service of a great truth and science tells a million little truths in the service of a great lie.

Reinhold Niebuhr

Calvinist Contact

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Mennonite employees may choose not to pay "war tax"

NEWTON, Ks. (EP) — For the first time, a USA church says it will break the law by not withholding federal taxes from employees who object to military spending. Members of the General Conference Mennonite Church say using their tax money for the military violates their pacifist beliefs, church spokesman Larry Cornies said Aug. 3.

"We are hoping ... the government will finally understand this really is a matter of conscience," said the church's attorney, Duane Heffelbower. "We can no longer force our employees to violate their own conscientious objections to have their money used for war preparation."

Since 1975, the church, which has 65,000 members, has asked the Internal Revenue Service to exempt it from withholding federal taxes. It has also lobbied Congress and gone to court. Civil disobedience, Cornies said, was the last resort.

So far, 10 of the 60 workers at the church's headquarters have asked that some federal taxes not be withheld from their paychecks. The employees will pay some of their federal tax at the end of the year, but not that part which goes for military uses.

An IRS spokesman in Philadelphia, Gene Harris, said the action would be illegal and "they could be prosecuted in court." Heffelbower said he expects the non-withholding to take effect within two months.

Several Quaker groups are considering the same action, said Samuel Caldwell, secretary of the Philadelphia Yearly Meeting of Friends. Quakers urge friends to consider on an individual basis not paying taxes for military spending.



Pope with Jaruzelski

A reformed point of view from Poland on the papal visit

WARSAW (RPS) — Papers and media in the world have abundantly informed about the visit of the Roman Pontiff to Poland.

The Reformed Poles had mixed feelings. On the one hand they felt solidarity with most papal words and actions which referred to the Bible and national problems. On the other hand, however, the atmosphere of Mariolatry was intolerable. It reached the climax with the coronation of a statue and several images of Mary, the 'Queen of the Polish crown.'

The pope visited many places, and delivered some 30 speeches, but no ecumenical accents were heard, which according to a Reformed correspondent Warsaw, is a great pity.

Indonesian Protestant churches to unite in 1984



Church of Rante Pao in the Island of Sulawesi

C.C. Staff

AMBON, Indonesia (Central Weekblad) — The tenth general assembly of the Indonesian Council of Churches hopes to meet in October of 1984 for an historic occasion. The 53 protestant member

churches expect to join together into one church at that time.

Ambon '84 is expected to conclude a process that began in 1950. It was then that the Indonesian Council of Churches was founded. This founding took place

appropriately on Pentecost day. It was accompanied by the following declaration: "Obedient to the gospel of Jesus Christ with its charge for unity, we are conscious of the fact that the unity of the church is an essential of faith, and therefore also of witness and service."

The constitution of the D.G.I. (Indonesian Council of Churches) states that the purpose of the D.G.I. is the formation of one Christian Church in Indonesia.

This strong sense of ecumenism developed in spite of great differences. All 53 churches have their own history and traditions. Some have a permanent synod; others a temporary one. Again others have bishops in a more hierarchical system. Some struggle with the question of women in office; others have no difficulty accepting women in office.

Then there are the tremendous differences in culture, customs, and language. Indonesia is a large archipelago with different races. It has the fifth largest population in the world with 160,932,000.

At the last assembly of Tomohon in 1980 it was decided that a growing unity required a strengthening and expansion of regional assemblies of churches. The unity of the Church, it was felt, must be experienced not through a centralized organization in Jakarta but in the regions.

In preparation for Ambon '84 the central committee of the D.G.I. will meet in Rante Pao on the island of Sulawesi in October of this year to discuss a model confession of faith and liturgy.

Besides biblical-theological reasons for

joining there are practical reasons as well. Christian churches are in a minority position in Indonesia. The major religions include Islam and Buddhism. It was felt that the protestant churches should speak with one voice.

A few churches have indicated that they will not join the move towards merger. Their objections are not based on confessional grounds, since Indonesian churches enjoy a remarkable unity of faith experience, even if they originate out of different church traditions. The objections have more to do with the function of the church and the "power" or "powerlessness" of the church.

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Op/Ed

The two commandments of learning

Being young and going to school ought to be the greatest experience in life. The young person is on his/her way to the peak of life — discovering, maturing and getting ready for full participation in human affairs. And education is one of the most important keys he or she can get to unlock the storehouse of our world. There is no better combination (no pun intended) anywhere in life than the combination of a young person and school.

At least, that's how the script reads.

The whining schoolboy

But when you put your ear to a classroom wall or your eye to a ventilation screen next to the blackboard, you will discover that the actual relationship between school and scholar (dare I use the term?) is often strained and somewhat involuntary. It's a bit like a marriage on the rocks — it ain't meant to, was, but she is.

The signs of trouble are obvious: not paying attention, doodling, gossiping, daydreaming, playing tricks, not responding, dull writing, sloppy assignments. The ones who play tricks are the least endangered actually; their imagination is still at work! Playing hooky (to take the comparison of a marriage on the rocks a little further) is, we may as well admit it, committing educational adultery. Grounds for divorce!

One can, of course, shrug his shoulders and mutter something to the effect that this is the way it has always been. Wasn't it Shakespeare who wrote down the seven ages of man, one being "the whining schoolboy, with his satchel/And shining morning face, creeping like snail./Unwillingly to school"?

"The thing that has been is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun," yawns the preacher.

The shimmering world

A Scottish parole officer, a Christian, working in Toronto, is not of that opinion, however. With laughing eyes he once told an audience of teachers that the greatest sin a person can commit is to bore someone, especially someone who is young. "Why you've got to be absolutely blind not to see that the cRRreation out theRRre is simply fascinating, full of suRRpRRises and mysteRRies. And anyone who's job it is to intRRroduce a young peRRrson to the exciting woRRld aRRround him, even though the setting of this task is a classRRroom, had betteRR not stand between the young peRRrson and that shimmeRRring woRRld with some kind of

RRoutine Monday-moRRning face."

The descriptive words which the parole officer used will no doubt tip you off to the exciting tone he spoke in when he addressed the group of teachers. No one was in doubt about his sincerity.

He was talking to the right audience too. Teachers definitely have a responsibility to help the young person experience the excitement and surprise of learning. They carry that responsibility out in the way they approach the subject matter and the student, always making sure they do not stand in the way of a creation that longs to be revealed.

The active imagination

But the buck does not stop with the teacher. The students may be expected to add their bit of enthusiasm and surprise in the process of learning. He or she should remove experiences like watching a lot of television or playing video games which have a tendency of dulling the imagination. With Gerard Manley Hopkins they may recognize the pied beauty of their natural setting:

Glory be to God for dappled things —

For skies of couple-colour as a brindled cow;

For rose-moles all in stipple upon trout that swim ...

All things counter, original, spare, strange;

Whatever is fickle, freckled (who knows how?)

With swift, slow; sweet, sour; adazzle, dim ...

Well, maybe poetry does not turn all students on; but let's hope the world they live in turns them on, without the use of chemical or even technical means. There's something good about a creek not made in Hong Kong and a thundercloud not inspected by the Canadian Standards Association, especially when the senses are not dulled or heightened by drug or alcohol.

The Scottish parole officer is right — teachers should heed the commandment "Thou shalt not bore." Only we could add a second one which is similar for the benefit of the student: "Thou shalt not snore."

On these two laws hangs all the learning that will ever take place.

Letters

Sy is nodd observant

In the August 5 issue, that "rascal" Sy Nodd asked why church washrooms were not marked "Brother and Sister." Well, Sy Nodd, as visitor to Owen Sound I discovered this:

I never did a thorough search — and yet I never missed her — In the Owen Sound CRC Church washrooms are marked brother and sister

A sister,
Chatham, Ont.

Never knocked out

Thank you for your sensitive editorial and piece on clergy abuse (Calvinist Contact, July 22, 1983). To my knowledge this is the first time anyone has made an attempt to present the problems from a theological and scriptural position. For that I say thank you.

Many pastors, their spouses and children are finding that: we are persecuted but never have to stand it

alone: we may be knocked down but we are never knocked out (Phillips 2 Cor. 4:9).

Casey McKibbin,
Clergy Abuse,
Metcalf, Ont.

Kauffmann misuses Bible Texts

Sorry, but I have to object about the cartoons which lately appear in C.C. I hope Joel Kauffmann knows what he is doing. To use phrases as in C.C., June 3 "A creature without sin is worthy to cast the first stone," and then the answer from Pontius Puddle "I'll go second!" is misusing Bible text.

The Bible is the word of God and should not be used for cartoons.

Grace Mledema,
London, Ont.

Pontius agrees with readers



Pontius' Puddle is dangerous

Your comic strip "Pontius Puddle" has bothered me for some time. It is not, that I don't like comics. But, why would one want

to poke fun in a kind of under-cover way at something most of us hold very dear.

First of all, there is the title "Pontius Puddle" referring, of course, to Pontius Pilate. The man who played a major role in putting our Saviour to death. Was this Roman ruler such a hilarious figure, that a comic strip should be named after him?

Then there are the several comic strips themselves, which give a bitter after taste. To mention just a few. In your June 24 issue your comic tells us that God loves the worm and unfortunately so do the jays. This, it seems, refers to the fact that God loves the sparrow, the flowers in the field and also sinners like us. What humour is there in comparing God's Love for his creation and the appetite of a blue jay for worms?

In the July 8 issue of your paper your comic strip talks about someone kneeling in prayer for some time and is then asked if he has anything to pronounce. Then comes the supposedly funny answer: "Yes, from henceforth chewing gum is banned from the house of worship." What a way to make prayer look utterly meaningless and silly.

JUST A MOMENT/HERMAN PRAAMSMA



"Men will confess to treason, murder, arson, false teeth, or a wig. How many of them will own up to a lack of humour?"

[F.M. Colby, 1865 - 1925]

Old Frank Colby sure hit the nail right on the head. Never once in my life did I meet a man or a woman who said, 'Sorry, but I do not have a sense of humour.' People have sat in my study and confessed to a whole range of sins and shortcomings, but the lack of a sense of humour was never one of them.

Now I don't know how you feel about it, but personally I never trust a person who doesn't have a sense of humour. That is: a person who can't see the **relativity** of things. The ability to see things in a relative light is a very serious business, and a sense of humour, paradoxically, is not to be taken lightly.

Think about it for just a moment. What's the opposite of seeing things in a relative light? It is to see things in an **absolute** light.

The person who lacks a sense of humour is typically a person who always takes him/herself absolutely seriously, and who tends to think in absolute terms, whether it is about child raising, theology, politics, the role of women, or the Edmonton Eskimos. There is never any room for play or creativity, never any room for liberating laughter, no give and take, and ... no room for growth. Black is always black and white is always white.

Reading some theologians, you'd never guess that we know in part and see through a glass darkly; reading some books on child raising, you'd never guess that the authors had real children like yours or mine; and reading some letters to the editor, you'd never guess that reformed critters have a hard time expressing their feelings.

The person who substitutes absolutes for the relative is a danger to himself and his surroundings. Things which are tentative and secondary he promotes to eternal and abiding truths, and issues which could provide springboards for personal development and communal growth he suspects precisely because they might lead to change. His favourite war-cry is: "Not all change is change for the better!"

As it teaches us to see the relativity of our efforts, humour liberates us. It provides a context, a perspective. And it guards us against over-estimating and enshrining that which is temporary and creaturely. And that's my final word on the issue.

A sense of humour is one of God's greatest gifts, for through that gift He seeks to prevent us from the greatest idolatry of all: making ourselves and our opinions into little gods.

Rev. Herman Praamsma is pastor of the Fellowship Christian Reformed Church of Rexdale, Ont.

I can't keep it to myself

This is a prayer which I wrote some weeks ago during my devotions — when I was going through a difficult time. Since then I have felt compelled to share it rather than file it away as I usually do with things I write.

The reason I want to share it is because, with the difficulties I have experienced in the last few years (my husband has left me), I have also received the tremendous blessing of knowing I am the Lord's and that He will never leave me alone, even though sometimes I do not experience his nearness.

But how can I share it? I can't just thrust it into someone's hands and say, "Here, read this."

I feel a bit awkward sending it on to you as it may not be the kind of thing you publish in a paper, but since it's been on my mind every day for a couple of weeks, I'll send it anyway and you can do with it as you see fit. If you do feel it's something which you can use in *Calvinist Contact*, please publish it anonymously, since, for me it's a very personal prayer.

"and lo, I am with you always ..." (Matt. 28:20).

O Lord,
You, who have stood so near me all of my life,
deserve my wholehearted praise and thanksgiving.
You have never left my side —
yet I accuse you of not answering my prayers.
You always hold out your hand to lead me—
yet I so often take my own direction.
You are always there for me to lean on —
yet I so often depend on my own resources.
You have given me your promises of eternal life and salvation —
yet I so often seek meaning apart from you.
Forgive me, Father!

O Lord,
I know that even though I do not always experience your nearness, you are there.
Have I put up a barrier between you and myself?
Are you withholding your peace to teach me something?
I know that you are a God who is faithful to your promises —
you will never desert me,
or let Satan take hold of me,
for I am yours,
covered by the blood of your Son, Jesus Christ.
And so, although I feel distressed,
I am not afraid, for I know
I can place my trust in you.
Thank you, Father!

O Lord,
if I am creating a barrier between you and myself,
help me to discern that and
show me how to break it down!
if you are withholding your presence to teach me something,
open the eyes of my heart and
help me to learn.
Give me the strength I need not to be afraid
and to go forward,
in obedience,
with joy and an abiding trust in you.
Help me, Father!

Father,
thank you for being such a loving and merciful God
thank you for the promises we can take hold of and claim for ourselves.
thank you for never leaving us alone, but for always being there!

Name Withheld

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page, provided it meets editorial standards.

In my opinion, Pontius Puddle does not belong in a christian weekly. It is not comical but rather dangerous. Because it plays with words and customs closely related to our christian faith.

John A.W. Eisen,
Renfrew, Ont.

Old Cal not among the prophets

After reading the editorial "Old Cal on women in and out of office" (C.C., July 22), I certainly hope for you Mr. Knight that indeed someone else is speaking there. At the same time, I have the feeling that you are giving away yourself (Why

else did you not introduce Old Cal to me at Synod?)

When Cal came along to Synod to see (hear) "how you Dutchmen bicker," he must have been disappointed. We had a good president who did not allow bickering. I did not hear any.

It also seemed to me that Cal did not understand the decision which Synod made with respect to the Gereformeerde Kerken in The Netherlands. Please keep informing him, Mr. Knight.

Also what Cal predicted about the year 1990 and about the year 2000, is, I think, of bad taste to publish. I hear he is not a

prophet.

Finally, the last lines topped it all off. "Keep fighten' them battles, Old Cal urged." Which battles? Is that the situation among us, when we come together for classis and synodical gatherings, for the purpose of doing the Lord's business? God forbid. Or do we really have to believe that the many prayers offered, were not spoken in spirit and in truth?

I hope and pray that a possible exception, may never become the rule.

Enno Ennema,
London, Ont.

Humour necessary and tricky

We want to assure our readers that our intent is not to trivialize the christian religion or the Bible. We don't believe that Mr. Kauffmann's cartoons do that either.

In our May 6 issue of C.C. we introduced the cartoon strip as follows:

"Humour is a necessary but also tricky business, especially when the humour has to do with the life of the Christian.

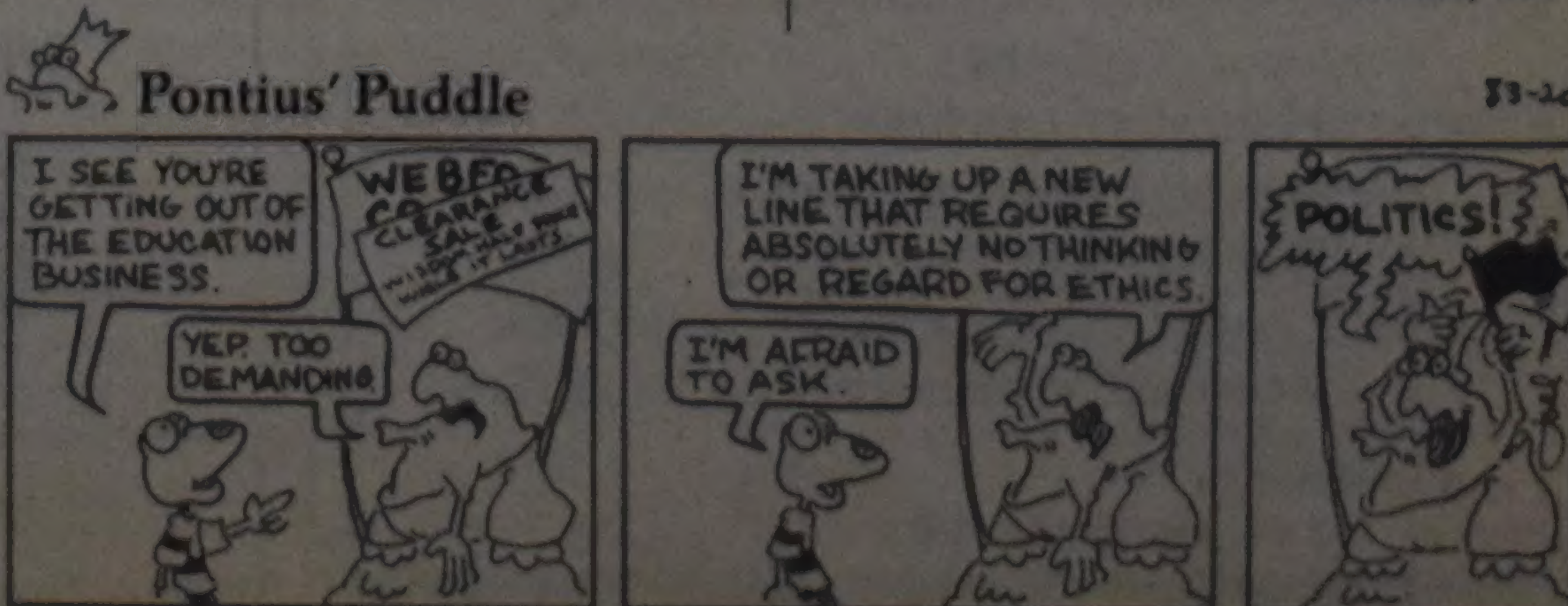
What makes it tricky is that people may confuse the poking fun at the life of the Christian with the poking fun at Christianity."

The difficulty lies with our understanding of humour. Is humour necessary? May we laugh about everything that human beings do, also christian human beings? Or should our jokes be "neutral"?

May a Christian share a joke with God, even in his prayers? I confess to having done so, and it was a wonderful experience.

As last week's editorial made clear, I take humour very seriously.

Editor



Society

You win some ... you lose some

James W. Skillen

Some of the current political battles of great concern to Christians lead me to think of an analogy from the world of sports. Any team knows that it is likely to lose some games during a season, but it strives for a winning season. In the end it is the whole season that matters, not just the individual games.

In recent weeks the U.S. Supreme Court and Congress have again strengthened the awful cause of abortion-on-demand. At the same time, progress continues to be made, especially in the courts, with regard to the freedom of education. The Supreme Court's 5-4 decision upholding Minnesota's right to give a tax deduction to those who pay tuition for their children's education is perhaps the most notable constructive example. Other instances of progress and regress on issues of equally great importance could also be cited.

But what does this have to do with winning and losing some games?

Here is my concern: I have the impression that among many of us Christians there is too little concern with the character of the "whole season" and too much elation or despair over winning or losing "one game."

Take abortion, for example. Millions of unborn children have been aborted in the last ten years because of bad laws and bad judicial decisions that do not adequately protect children, pregnant women, and the very character of marriage and the family. Many Christians have been looking for the "big win" that will once and for all end this horrible slaughter. In the U.S. various constitutional amendments and congressional laws have been proposed, only to

be defeated or ignored. Despair and discouragement are setting in for many. Some are even beginning to discuss civil disobedience and acts of obstruction to oppose such an awful evil. Those who still have some strength and hope left are looking for yet another way to win the big and final game that will stop abortion.

In a valuable commentary in mid-June, George F. Will wrote something that puts this abortion problem in a different light. To be sure, he called the Supreme Court's rulings in support of abortion-on-demand a "travesty." But he also listed a wide variety of other legal decisions that are being made in recognition of fetal rights. His point, obviously, was to show the contradiction in granting the unborn all kinds of health and inheritance rights while refusing to give them the right to life. Yet the effect of his argument is to do more than this. It helps to shed light on the long path that we will have to travel to bring that contradiction up for judgment and to establish a whole complex network of laws that will deal with the full meaning of life for children, both pre-birth and post-birth.

So the challenge is this: Are we Christians ready to do enough homework, pursue enough research, get organized sufficiently, cooperate across denominations, occupations and regions of the country, in order to "play ball for the whole season?" In other words, can we see ourselves as citizens with broad responsibilities to our neighbours that endure across decades and throughout complicated, interlocking segments of the larger political, legal, and economic order? Are we willing to develop a plan for the "season"

that will allow us to work for public justice for family life, educational life, foreign policy, economic policy and all the rest? Or will we remain preoccupied with winning or losing single games on single issues?

There is no reason for us to despair where justice is losing, nor is there room for great elation with small steps of progress. Much work and many opportunities are still open to us in the courts, in Congress and state legislatures, in the media and in educational opportunity.

Think of the Polish labourers who don't even have the right to organize any longer. Think of the peasants in places like Guatemala and Afghanistan who can barely stay alive, and even then without being able to count on the protection of their rights by a healthy government.

Our problem, I think, is that most of us in North America are

(as they say in sports) "coming off of a winning season." In other words, we have had things pretty good for the past few decades or generations. If life gets discouraging, or if we can't win games as easily as we would like, regularly as in the past, we begin to think of history as falling from some golden past to the present evil day. That is a luxury that should embarrass us. Who promised us a rose garden? What team was ever promised a winning season simply because it enjoyed one last year?

Politics and the law are not games to be won but life-time responsibilities to be carried out in patience, endurance and obedience to the Lord Jesus Christ who called us to serve him and all our neighbours. Yes, we should fight abortion-on-demand, and yes, we should work to protect religious and educational freedom. But a single big game

that settles it all will never be played. Day after day, week after week, we will have to be at work trying to put together a winning season by doing justice in all dimensions of public life and by working out a strategy to overcome complicated problems that will not be resolved with one big blow.

To endure in that kind of world we need the grace and strength of the One who gives life and purpose, who sheds light on our path. In our own strength we will simply get tired and quit after a 13-game losing streak. And that would be foolish if the season is 150 games long and we can win 137 of them for our neighbour's good and for God's glory.

James Skillen is the Executive Director of the Association for Public Justice in Washington, D.C.

Think global, act local

The birth and life of a column

Editor's note: Over the past months C.C. has published a series of 4 overview articles by Ben Vandezande on the theme of "Think Global, Act Local." The focus was to develop a local christian social witness. We are happy to introduce this new column to C.C. in which Ben will work out several concrete examples of this kind of christian action.

Ben Vandezande

It was twelve-and-a-half years ago that a column called "Views-beat" first appeared in our local newspaper. I'll never forget that first column because I wrote it. It took nine hours to write and re-write. I took myself so seriously. Who did I think I was?

Well, 600 columns later I still don't have it cased but the columns do come a bit easier. The column now appears each Saturday on the editorial page of our local newspaper (circulation 45,000).

How did it get started? It was quite simple, really. My brother came to St. Catharines to speak and suggested that someone in the local community ought to go

to the publisher of the newspaper and ask for space to have the christian viewpoint on contemporary affairs represented. He made the suggestion while commenting on the secularization of our media.

One other person at the meeting who advertised frequently in the newspaper offered to introduce me to the publisher. We set a date and within two weeks I was discussing my profound reasons for a column of christian comment on the news!

The publisher was quite interested. He wanted to see some samples. We discussed at some length his concern that the column not be sectarian; i.e.,

"don't use it to start inter-denominational warfare." At first he wanted to put it on the religion page, something I consistently refused. The column was not written for christians in the first place.

The focus of the column was to be on current affairs and addressed to "a secularly minded" audience. The column would not be afraid to speak out of a christian framework but would not necessarily quote scripture. And all of that in 1 1/2 pages, typed double-spaced!

I submitted some samples and starting January 3, 1971, I was in the paper each Saturday. I paid a price for refusing to go on the religion page. For ten years it wandered in the wilderness of the back pages as a filler. But, being patient and/or stubborn helps. Today, I'm the only local columnist on the editorial page — and I even get paid! And the oral feedback is phenomenal.

A couple of suggestions if you are considering this challenge: 1) do it as a small group; get some people together who will help with ideas, critique, etc.; 2) clearly focus the style and content of your column and remember, it is only a column.

If you would like to see a few samples of what I have done just write to me care of C.C. We in the reformational tradition have so much to offer. Let's also offer that right in the local media that we so often complain about. It would be one more small signpost for Christ.

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Community

Christian economist warns against economism

Gary Duim

Dr. Anthony B. Cramp, fellow of Emmanuel College, Cambridge, England, was the featured lecturer in a week-long seminar entitled "Economics in Christian Perspective" held at the Institute for Christian Studies June 27 through July 2. The seminar drew about thirty-five christian economists and other christian leaders and students interested in economics from all over North America.

Cramp presented lectures he has developed in his attempt to integrate a critical christian perspective in teaching the "facts" of economics to his students. He began his lectures by describing and criticizing prevailing capitalist theories as Western Liberal Orthodox economics (WLO).

WLO economics assumes that consumers are greedy and rational. This means our economic system is based on the premise that more is always better than less, and that consumers' free choices should be our primary guide to choosing what we will produce. Because of this, cost and desirability of products to society as a whole remain secondary. Also it keeps us from asking how we as

Gary Duim studies political theory at the ICS.



Left to right: Todd Steen, Seerp van Popta, John Tiemstra, Tony Cramp

consumers are manipulated or pressured in our buying decisions.

Cramp stressed the need for Christians to develop the biblical concept of stewardship which emphasizes that there is such a thing as "enough," and that no one has absolute ownership over any resource. Man must be seen as a responsible steward rather than, as in the WLO conception, a never satisfied, self-gratifying organism seeking his own material accumulation and consumption above all and everyone else.

This latter view of man is not only dangerous in economics, but has been applied to such relationships as marriage so that marriage is seen primarily as a self-calculated contract to gain maximum gratification with

minimum responsibility or risk. Cramp warned that this "economism" is wreaking chaos in modern society. Economists themselves seem helpless in finding a way out of the current malaise. Cramp believes this is because any economic system requires a moral basis, and ultimately a belief in God, which modern man has cast aside.

Afternoon sessions allowed the participants to engage in lively discussions exploring the complexity of developing a Christian basis for understanding economic life. The variety of topics ranged from Old Testament concepts and patterns for economic life to contemporary theories of production.



small talk ...

Alice Los

Stranger in the forest

As a minister's wife, I often lament the fact that I am without any ecclesiastical roots. The church in which I grew up sits some 4,000 miles across the ocean and after I left it for a series of stopovers on my way to the Church Triumphant, I have learned not to dig myself in too deeply. It hurts too much come transplanting time!

Also, it's hard to compete with the firmly rooted trees of a congregation that had the privilege of growing into a mature forest, together. After all, I only come along with the ranger.

Yet, as I enter, I try to find my way to the heart of that forest and too often I allow myself to think that that is easy. I look for the beaten path and stride alone with confidence. Sometimes I arrive at what I perceive to be the core with relative ease and then that's where I try to bloom for a while. Sometimes I lose my way because the terrain is unfamiliar or somewhat rugged and in my eager pursuit I may ignore the bend in the road and brazenly try a shortcut. That's mostly when I fall headlong in some hidden, thorny bush. That's also when I envy every tree and shrub and vine their rightful place.

You see, they BELONG. And they know, just know with an innate certainty, why the white birch in the far corner stands drooping and how the evergreen beyond the creek got its funny shape. They all watched each other through long years of growth. And they understand why that bend, which I tried to deny, is in the road because they saw it develop. Together they have weathered storms and drought and summer's heat just as together they received the blessed rains.

But then when I'm on track again, I'm always amazed to find that I'm allowed to explore and learn some more. To be sure, if getting up out of that thorny bush and nursing my scratchy limbs is

among the most embarrassing experiences of my life, such times nevertheless have a distinct educational advantage.

And so I have discovered that no two trees are alike and I've found too that just as there never are two or more identical forests, there are no look-alike congregations. Each church is unique and provides a distinct challenge for growth. And although I have listened to many bitter complaints about cold hearts, uncaring attitudes, strife and sibling rivalry in the family of God, I have witnessed so much heart-warming evidence to the contrary. Acts of faith and love are hardly ever done with a lot of fanfare, they seem to be more effective and better executed under cover of modesty.

Yet, they are apt to burst into fragrant bloom and to mix their bright colour with the solid greens and browns of the forest. As someone who often has to keep her nose to unfamiliar ground, I'm probably privileged to find many flowers which others overlook. And as I'm finding yet another place to grow some more myself, I'm reminded of the poster which hangs in a kitchen in which I am a frequent guest. It's the perfect illustration of what I have been trying to say. It shows a lowly flower growing from a crevice in a mighty, strongly rooted tree and it urges us to bloom where we are planted.

Embedded in the tree of the church universal, that planting of the Lord for the display of His splendour, this shouldn't be too hard to do.

Alice Los

Alice Los has by this time moved from Woodstock to Kemptonville, Ontario, where her husband, Rev. Dick Los, has begun a new pastorate.

Coming up: Netherlands bazaar

On Saturday, October 22, 1983 "The Netherlands Bazaar" will be held at the Thornhill Community Centre, 7755 Bayview Avenue. The Bazaar will be open from 10:00 a.m. - 9:00 p.m.: the admission is free, there is ample parking space and the Markham transit bus, direct from the Finch subway, stops in front of the doors.

As in years past, this Bazaar will be a combined effort of volunteer workers to raise money for needy Ontario families of Dutch extraction. Food parcels have brought both welcome and relief and moral support to many families and with financial aid we have been able to assist many families stricken by illness or other misfortune. For example, thanks to the generosity of Bazaar supporters, we were able to send 550 food parcels across Ontario over the past two years. Furthermore 24 children of needy families were given a camping experience they will never forget.

Our income from the 1981 Bazaar has been completely consumed by our projects. Since the Bazaar is only held every two years, we hope that we may count on your most generous support once more.

This could take the form of making some saleable items to be sold at the Bazaar, or by giving a financial donation. The Committee "Netherlands Bazaar" is a registered Canadian charitable organization and an official receipt for tax deduction

purposes will be issued in the case of a financial donation. For financial donations the address is: Committee "Netherlands Bazaar", 15 Pavillion Street, Unionville, Ontario L3R 1N8

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All in all there will be lots of fun for everyone, but most of all, your dollar spent at the Netherlands Bazaar will bring a RAY OF SUNSHINE to a family in need. If you have any questions about our activities, or where to bring your saleable items (i.e. new handicrafts, books, dolls, white elephants, postage stamps or your home baking) please call one of the following Committee members: Lenie Gehrels 225-5217, Rita Jurrius 491-8727, Wil Meulmeester 221-5885, Ge Spaans 477-1243. Your support is important to us; thank you for caring.

Ge Spaans, President

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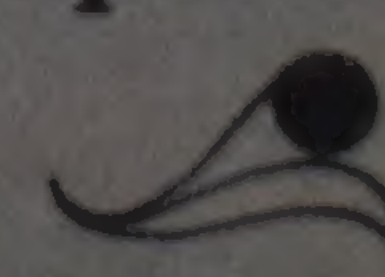
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Church

Pastoral Pondering

Close communion

In the Christian Reformed Church, we celebrate what we call "Close Communion" — to be distinguished from both "open" and "closed" Communion.

In a church that practices "open communion", all persons who believe in the Lord Jesus are openly invited to participate in the Lord's Supper. An invitation and perhaps a warning is given but participation is completely left up to each individual, whether member or guest. That's "open communion" — practiced incidentally by many evangelical churches.

A church that practices "closed communion" limits participation to members of its own congregation or perhaps denomination. Some Brethren churches have this practice. They will have a Congregational Communion Service before the public worship service, often every week.

We practice "close communion" which stresses "closeness" among the communicants as well as supervision by the elders.

The Lord's Supper does not only point to the relationship between the Christian and his Lord. It also emphasizes the believer's right relationship between himself and other believers, the body of Christ, the Church (1 Cor. 10:17).

Within that church the Lord has appointed elders whose task it is to supervise the spiritual life of the congregations (1 Thess. 5:11, 12). We believe this supervision extends also to the Lord's Supper. The elders ought to do their best to see to it that the Lord's Supper is kept holy, not to be joined in by those who deny Jesus in word or life. The Lord's blessing on the congregation hinges on our obedience also in this. Therefore, the elders must at times bar a certain person from the Lord's Supper (1 Cor. 11:29-33).

But what about visitors. We warmly welcome fellow believers from other congregations to join us in this expression of our union in Christ. Because we wish to be faithful to the Lord in supervision, we ask our guests to sign a statement that they believe in Jesus as their Saviour and Lord and that they are confessing members in good standing in a Christian Church. Again we emphasize that a Christian must have a personal saving relationship with Jesus as well as a living relationship with the body of Christ (1 Cor. 12:27) (These statements are then mailed to the home church where the regular spiritual supervision takes place).

Our guests are then welcomed and we join together in Holy Communion with fellow believers — also from other congregations — and the Lord.

I hope this explanation may cause us to appreciate the efforts of our (CR) church to be faithful to our Lord, to His glory and for our blessing.

Rev. Ph. Stel,
Bethel Chr. Ref. Church,
London, Ont.

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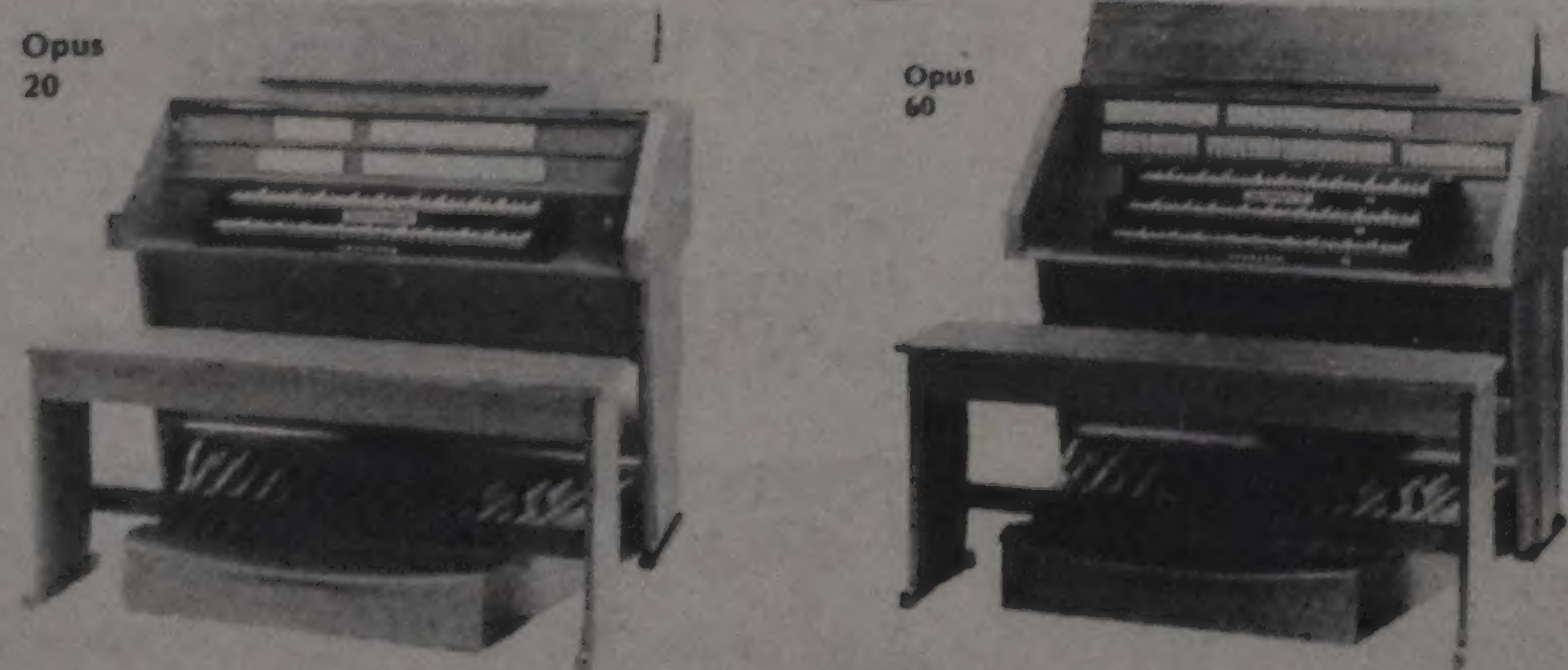
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Press Parade

Report on dancing

At a recent meeting consistory received and adopted the following report on *Dance and the Christian Life*. This summary report, as well as report 33 (1982 Acts of Synod), does not condone all dancing. We re-emphasize the responsibility that must be borne by those sponsoring dances.

Report: Dance and the Christian Life. We, (consistory) do agree with Art. 90 of Synod 1982 that, as in any other form of entertainment, we as office-bearers and leaders in the Christian faith have to give guidance in the way we as Christians entertain ourselves in the area of the Dance.

Our concern must always be 'whether we dance around the Gold Calf' which is destructive to our Christian life and faith, and worship to Satan, or whether we 'dance before the Ark of the Covenant,' which is a joyful expression of the child of God for the great things He has done for His people.

The dance of Miriam expresses the great joy in the Lord who saved the people of Israel from destruction and brought them out of the house of Bondage. We also have been brought out of Bondage through the blood of Christ, and therefore are obligated to serve Him in all forms of entertainment. Our aim must always be to distinguish right from wrong, to be in the right frame of mind as we participate in dancing. We should be well-aware beforehand whether we dance around the calf or before the Ark.

We, therefore, would like to submit that we advise anyone who engages in the entertainment of dance that prayerful consideration be given by such a party whether to participate or not, so that we do not fall into temptation; and if the ingredients before-mentioned are present the outcome will be to the glory of God.

As to the music accompanying the dance, it takes Christian maturity to listen and not be trapped by it. One of the greatest challenges facing the Christian lies in the interpretation of popular music and the creation of

lyrics and music that suit a Christian experience of the value of life.

Christian families who sponsor dances at occasions such as wedding receptions must take responsibility for the manner and context in which they take place, remembering the words of Psalm 149:2,3, "Let Israel rejoice in their Maker, let the people of Zion be glad in their King; Let them praise His name with dancing, and make music to Him with Tambourine and Harp."

Bulletin,
Second Chr. Ref. Church,
Sarnia, Ont.

Public profession of faith

Professions of faith are always a highlight in the life of a congregation. In confessing our faith we accept publicly the promises God made to us in our baptism. As such profession of faith becomes a real connecting link between baptism and holy communion. The forms in our church use both the terms profession and confession of faith. From a new booklet put out by the Chr. Reformed denomination called *Welcome*, I quote the following:

"If you'll look at the verbs confess and profess in your dictionary, you'll find similar definitions. Both verbs mean 'to declare, to make known.' It's useful to have both terms because each emphasizes a different aspect of this declaration. To confess has a suggestion of 'to say with'; you don't say your confession alone but with the church and with Jesus. To profess has the element of 'to say before'; The statement you make is a public act."

In our churches we have confessing members and baptized members. A baptized member is a church member long before he or she makes confession of faith.

Baptismal services and confession of faith services can also be difficult services for some parents. Did you ever think of that? Parents who have one or more children not walking in the Lord's ways can often find such services very hard. They rejoice with those who confess their faith, but they also think back to when their own children were baptized. If you have wayward children, keep reminding the Lord of the promises God made to you and to them. Let us also pray for one another and in that way share each other's burdens and so fulfill the love of Christ.

Chr. Ref. Church,
Cambridge, Ont.

Serving the lonely

People can die of loneliness. A nine-year study done by Dr. Lisa Berkman, a California epidemiologist, revealed that people with few social contacts are much more likely to die of major illnesses than those with a number of strong social ties. Dr. Edward R. Walsh, writing in *Modern Ministries*, claims loneliness is one of the leading causes of premature death in America.

The problem of loneliness is a challenge to the church. If loneliness can kill, then genuine fellowship can heal and encourage longer life. To address the plight of the lonely, churches should:

1. Locate the lonely within and beyond the congregation, and mobilize those with gifts of encouragement, mercy, service and shepherding to reach out to them. The Alger Park Christian Reformed Church discovered members with such gifts and mobilized them into a visitation task force that regularly visits shut-ins and others with significant needs.
2. Give the isolated opportunity to join meaningful small groups.
3. Utilize the spiritual gifts of uninvolved members to enrich community life. Few things enhance self-worth more than an opportunity to serve.

Bulletin,
Telkwa Chr. Ref. Church, BC

Church News

Christian Reformed

Called

— to Second, Sarnia, Ont., as pastoral assistant, Mr. Tom Looyenga of Saskatoon, Sask.

— to Maranatha, Woodstock, Ont., Rev. Peter deHaan of Zion, Oshawa, Ont.

— to Grace, Chatham, Ont., Rev. Marvin Heyboer of Hull, IA.

Accepted

— to First, Calgary, Alta., as team minister, Rev. David Tigchelaar of Kamloops, BC

— to Maranatha, Woodstock, Ont., Rev. Peter deHaan of Zion, Oshawa, Ont.

— to Red Deer, Alta., Rev. William VanderBeek of New Westminster, BC

Declined

— to First Kingston, Ont., as co-pastor, Rev. Bert Slofstra of Lucknow, Ont.

— to Burlington, Ont., Rev. Peter deHaan of Zion, Oshawa, Ont.

— to Ebenezer, Leduc, Alta., Rev. Henry Lamsma of Edgerton, Man.

Time Change

Ebenezer Chr. Ref. Church of Jarvis, Ont., will no longer be holding Dutch services.

Canadian Reformed

Called

— to Watford, Ont., Candidate E. Kampen of Burlington, Ont.

— to the Mission in Brazil, Candidate E. Kampen of Burlington, Ont.

Declined

— to the Mission in Brazil, Candidate Drs. G. Zomer of Kampen, The Netherlands

Address Change

Rev. G.H. Visscher, 35 Pineland Ave., Nepean, ON K2G 0E6

CR SEE

The committee on headship did not report yet this year
So is all of our fellowship
the heads are not very clear!

Sy Nodd

A church's synod like show-bizz,
sees fathers vying for space
to air their collective wisdom,
and end up with egg on their face!

Klaas Sis

The Church and Nuclear Arms

Rev. Jacob Kuntz

Recently two major assemblies of Canadian churches spent considerable time on the matter of nuclear arms.

Anglican statement

The June issue of the (Anglican) "Canadian Churchman" informs us that the General Synod of the Anglican Church, after hours of presentations and debate, "approved a series of landmark resolutions concerning the production and use of nuclear weapons, disarmament and biological and chemical warfare."

We quote from the report the following:

By the end of the debate, which included participation by proponents for disarmament and representatives from the Canadian Armed Forces, synod had agreed that the development, production or use of nuclear weapons are contrary to the will of God and the mind of Christ.

The resolution contains 17 specific recommendations directed to the government, to Canadians, to the church and to its institutions.

It urges the government to exert every effort to prevent the escalation of the arms race and to initiate steps leading toward mutual, balanced and verifiable disarmament.

It wants the government to re-examine its policy of selling nuclear weapons and technology and to redouble its efforts to persuade other countries to accept and abide by conditions of the Nuclear Non-Proliferation Treaty in both letter and spirit.

It asks theological colleges to give more attention to resources and training in human conflict resolution and in peacemaking ministries.

It asks each parish and diocese to commit itself to give peace-making a primary place in its liturgy and program.

Presbyterian statement

The General Assembly of the Presbyterian Church in Canada was somewhat more modest in its

Kuntz is pastor of the Christian Reformed Church of Kitchener, Ont. Once a month he will provide C.C. with an overview of the Canadian Church scene.

decisions. According to the Presbyterian Record of July/August 1983 it decided to recommend to the Government of Canada:

"... to pursue the issues of peace and the critical need for a world without nuclear weapons systems."

All governments of Canada (federal and provincial) were at the same time asked to stop the use of:

- 1) new nuclear facilities;
- 2) the expansion of existing facilities — uranium mines and nuclear plants; as well as
- 3) contracts for the export of nuclear technology and materials; until 4 important conditions are met (concerning the safe storage of nuclear waste etc.)

United Church Moderator

Also in this year the Moderator of the United Church sent an open letter to Prime Minister Trudeau in response to Trudeau's open letter which criticized those who protested the testing of the Cruise missile in Canada. The letter of the Moderator, printed in the July issue of the United Church Observer, also touched on the issue of nuclear arms:

"Second, you speak of the need for us to help to hold the American umbrella which is protecting us. In the handle of this umbrella is a time bomb of megadeath proportions. It is revealing that the same paper which carried your letter also carried a report by the World Health Organization which revealed that in an all-out nuclear war there would be 1,000 million people dead and another one billion mutilated.

This, Mr. Trudeau, is not protection. It is a seriously destabilizing factor in the balance of power and places Canada in greater jeopardy, not less."

Heritage Forum

The Government of Canada must be wondering about the church's view of the will of God with respect to nuclear arms. Because in February, 1983, it received the following "Prince of Peace Position Statement" from "The Heritage Forum" (which is "an interdenominational council of Canadian church persons articulating the centrist views of historic Christianity to contemporary Canadian concerns");

Recognizing that this day of

nuclear research has placed in the hands of people and nations power for good and evil;

And, whereas this power has been employed in the development of military weaponry with its potential for great destructive force to bring injury and death to millions;

And, whereas this power is possessed by nations of the free world and also by nations who deprive their citizenry of freedom and rights that should be theirs;

And, whereas we recognize the failure of totalitarian governments to act responsibly and with proper recognition of human rights and freedoms and who often superimpose their own will on other nations;

And whereas the Scriptures of Herbraic-Christian tradition have demonstrated, under God, the necessary employment of force to control and to keep in check those powers which would deny God-given rights and freedoms to men;

And, whereas we believe that even death is better than submission to the bondage and servitude often superimposed by a totalitarian regime;

And, whereas we believe the best deterrent to the force of totalitarian nations is prayer and proper preparedness;

We, therefore, call on the people of God everywhere and particularly in Canada, to pray for peace in our time; and call upon the government of Canada both individually and in co-operation with other nations of the free-world to maintain that level of force necessary and commensurate with the safe-guarding of our freedom and rights.

It is a sad commentary on the disunity of the church that such totally different positions are held with respect to one of the most important and most frightening issues of our times.



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School

Chalkmarks

King's students awarded scholarships

Six students at The King's College were awarded scholarships to assist them in financing their studies during the 1983-84 academic year. All the students will be in their first or second year of study at King's.

The Harm Kits Music Scholarship, awarded annually to a music student, has been given to Rick VanderWoude, an organ student at the College. The George D. Van Haren scholarship was received by Brenda Stoelwinder of Smithers, BC on the basis of her "need, Christian commitment, and academic record." Nordic Electric Company of Kelowna, BC gives three scholarships annually to academically meritorious students. The 1983-84 scholarships were awarded to Joyce DeWit of Williams Lake, BC, Henrietta Kampman of Matsqui, BC, and Ella Tavenier of Prince George, BC. Christine Ensing of Vancouver, BC was granted the Madison Scholarship. However, since Madison Development was unable to finance the scholarship this year, the award was given by Mr. Dennis Penner of Edmonton.

The College also assists students in financial need by filling positions at the College with part-time student help. This year 15 students will be working 8-10 hours per week as library assistants, security personnel, janitorial assistants, or clerical assistants.

Master of Philosophical Foundations Rag

Thank you, O Lord, we are happy as kids,
just when we feared we might be on the skids
Now that the government's stopped playing deaf:
legal and regal — it's M. Philo F.

Thanks for the laughter that wells in our throats —
funny how Providence ties into votes!
Who could imagine the trouble it took
forcing Bill Davis to give us a look?

Call up your neighbours to tell them it's true
— could this mean possibly Bette is through?! —
Parliament Hill gives you instant repute:
now it's the M. Philo F. Institute.

ICS stands for reformed christian thought,
graduate studies, the best to be bought:
but our confession demands a degree
hardly distinct from the great U. of T.

Foolishness? Wisdom! We faced the big choice:
how do we act with a unified voice?
Lib'ral, Conservative, rank NDP,
came to accept God's astute irony.

Thank you, O Lord, that You're making us glad;
help our opponents to stop being mad.
Bob, Gerald, CT walked us out of the webs;
don't let it drift like strong drink to our heads!

Thank you, O Lord, we are happy as kids,
just when we feared we might be on the skids.
Now that the government's stopped playing deaf:
legal and regal — it's M. Philo F!

rollicking melody sung in jolly good spirits by poetaster laureate of the ICS, Calvin Seerveld at the occasion of hearing that the Ontario government plans to grant the ICS a degree charter.

New Christian school in Bible belt

Bert Witvoet

SASKATOON, Sask. — The Saskatoon Society for Christian Education hopes to open its school in September of this year. The enrolment before opening day stood at 36 students for grades K to 7.

The School will be renting facilities from the Public School Board for approximately \$12,000 per year. For that they will receive the use of playground, washrooms, hallways, 3 classrooms and the gym (the latter for 2 hours per week).

The rented school will be partially occupied by John Lake School, whose principal and janitor have been very cooperative with the newcomers.

The Society's Newsletter did remark, however, that the Public School Board is somewhat lacking in flexibility. They were not willing to share other services with the fledgling christian school.

According to Rev. Gerald Hogeterp, pastor of the Bethel Christian Reformed Church of Saskatoon, the reason for this lack of cooperation lies in a certain resentment with this trend toward private schools. "Saskatoon is a bit of a Bible belt," he said; "there are still many Christians teaching in the public school system. The need for a christian school is not understood."

A more elaborate report on this new school will be sent in after opening day by the principal Richard Poortinga, who with Alice Steggerda forms the teaching staff.

Alberta offers French exams

EDMONTON, Alta. (Alberta Education) — Education Minister David King has announced that the provincial diploma examinations will be administered in both official languages beginning with the first set of course-specific examinations in January 1984.

"The provision for writing

exams in French for French language students was the direct result of requests from school boards, parents and students," said Mr. King.

Students of five senior high schools in Alberta currently offering examination courses in French will benefit from this new program.

The dollar increase will also be affected by the increase in the number of independent school pupils, which is also up.

Group one independent school (three years in operation, with adequate facilities) get per pupil grants of nine per cent of the previous years per pupil costs in the school districts in which they

What does a body do?

This is a story about four people named Everybody, Somebody, Anybody, and Nobody.

There was an important job to be done and Everybody was asked to do it. Everybody was sure Somebody would do it. Anybody could have done it, but Nobody did it.

Somebody got angry about that, because it was Everybody's

job. Everybody thought Anybody could do it but Nobody realized that Everybody wouldn't do it.

It ended up that Everybody blamed Somebody when Nobody did what Anybody could have done.

[From the John Calvin Christian School Newsletter, Strathroy, Ont.]

BC independent schools get more money

VICTORIA, BC (Ministry of Education) — Independent schools which qualify for provincial grants will get more money for the new school year because the grant formula is based on public school per pupil costs in the previous year, and these increased, Education Minister Jack Heinrich said today.

are located.

Group two school (a curriculum which meets the minimum requirements of the Ministry of Education and participation in the provincial learning assessment program) get 30 per cent.

There has been no increase in the percentage levels of support since the first grants were made in 1978.

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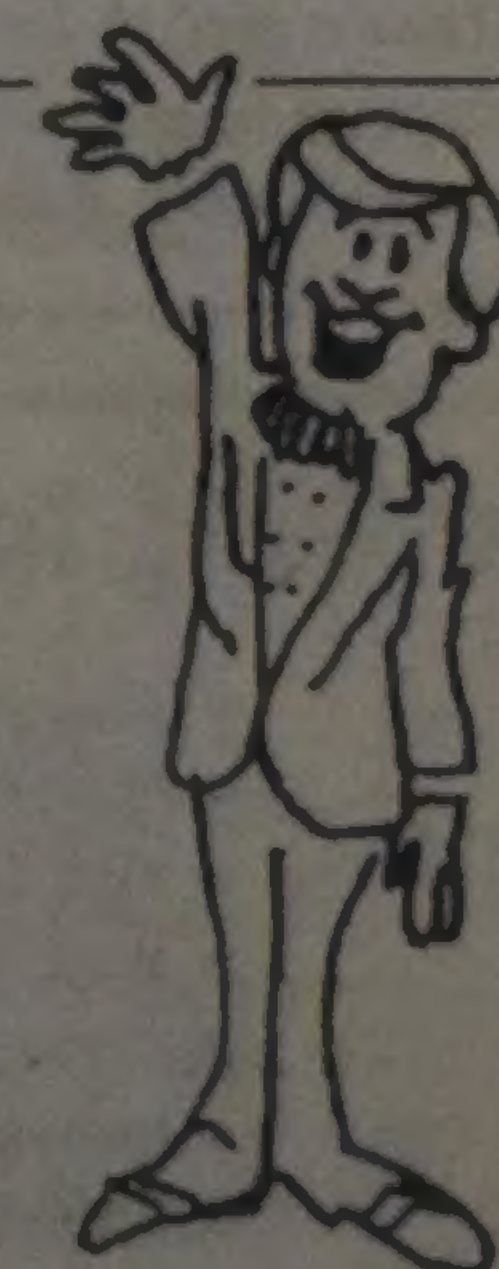
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The Dutch "school struggle"

— important issues remain Part 2

Last week we looked at the lives of two Revell men, Groen and Vander Bruggen. We saw how they were vitally interested in breaking with the conservative-liberal dialectic of their society. Both were interested in christian day school education.

This week we will see how the two men drifted apart because of their different views on the state and society.

Groen and Vander Bruggen drift apart

Frank Sawyer

The parliamentary debates on school legislation in 1857 which led to a break between Groen and Vander Bruggen illustrate how the wider issue of church and state (or faith and society) was approached differently by those who first cleared the way toward christian organizations.

Groen first spoke out on the question of school legislation when he wrote a brochure pointing out the injustices exercised against the *Seceders* (*Afgescheidenen*) from the state church (*Hervormde Kerk*) in 1837. Since Groen touched on the topic of freedom for separate or special schools in this brochure, this has been called the first Protestant "school-struggle" brochure. In Belgium the Roman Catholics had already voiced complaints about the increasing state monopoly of schools.

One of the pivotal points on which the "school-struggle" turned was the school legislation of 1806. This legislation reflects the growing state centralization at the time. No one could open a school without government permission. The special school was granted legal status, but the opportunity to develop more schools depended fully on government permission. This was to lead to much frustration along the road toward independent schools.

Social and christian virtues

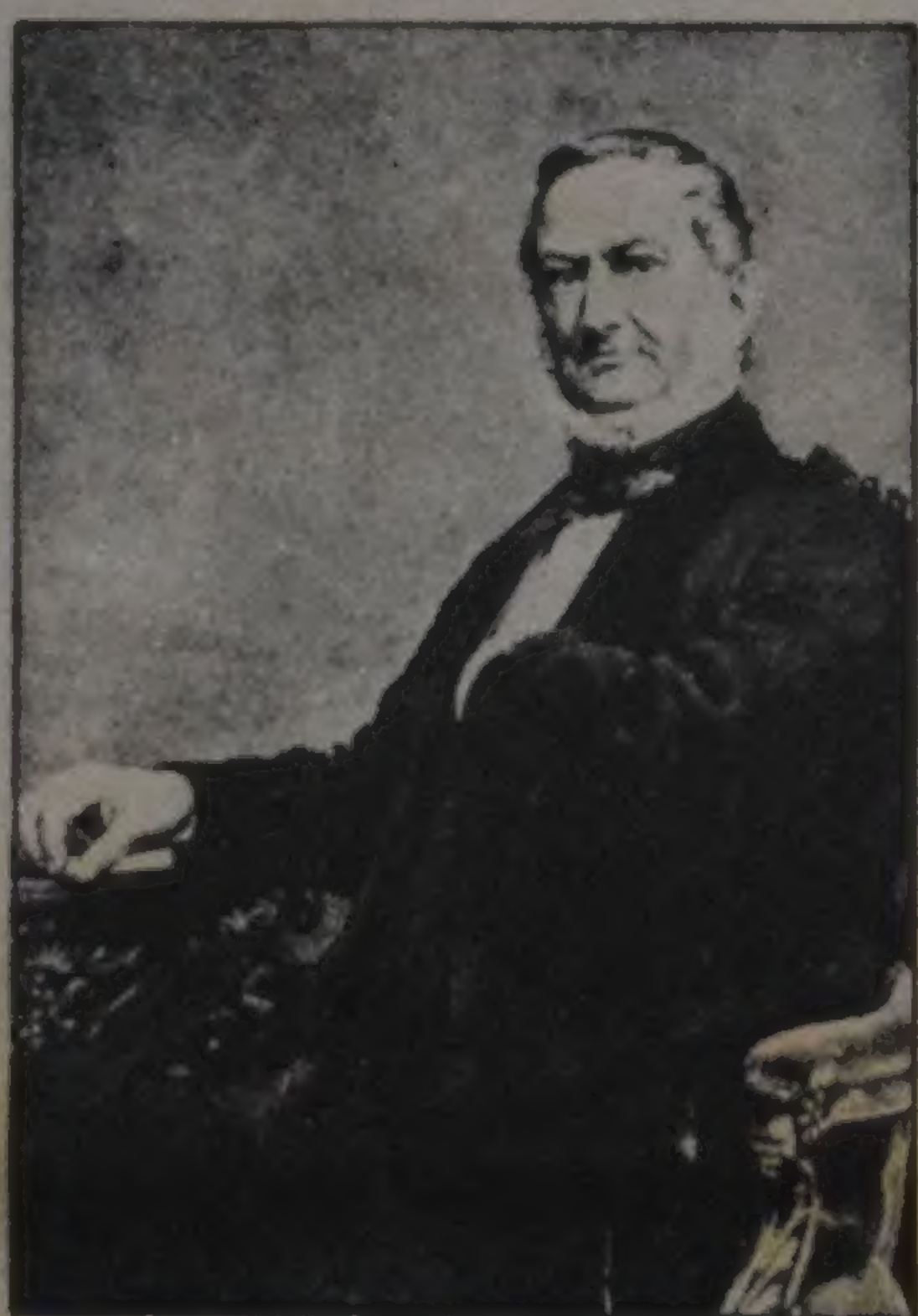
But a phrase in art. 22 of the *Regulation* accompanying the law of 1806 was also to become a crucial issue: namely, that the state (public) schools were supposed to train the children in *social and christian virtues*. The following article, 23, proclaimed that the doctrinal teaching of the churches must be left out of the public school.

This meant in practice that not only the doctrinal differences were excluded, but also all teaching of Bible history and the christian faith were to be excluded in order to make the public school acceptable to all — whether Protestant, Catholic or Jew. This meant that "christian virtues" were identified with something like a natural ethic. From our perspective a century later, it is more clear that increasingly fancy footwork is necessary to try to unite all the public through some lowest common denominator education.

Among the various problems in

this ruling of 1806 is the question of how the state can decide what "christian virtues" are. This is something Groen did not challenge in his brochure: "Who has given the state the right to educate children?"

Although Groen later protested against "state-ownership" of children, he did not work this out into a consequent separation of state and school. He hoped, rather, for a (re-)christianization of both of these. Vander Bruggen, however, dreamed of the day that state education



Mr. J.J. L. Vander Bruggen

would be obsolete.

This difference led to an open conflict in 1857.

Groen, who argued for the union of church and state in *Unbelief and Revolution*, was further strengthened in these views on the idea of a christian state when he discovered Stahl's writings. The partnership of church and state, or what we might call the Corpus Christianum or Theocratic ideal, was indeed part of the official church teaching as presented in the Belgic Confession, art. 36, as drawn up by Guido de Bres. Article 36 described the office of the civil magistracy in this way:

Their office is not only to have regard unto and watch for the welfare of the civil state, but also that they protect the sacred ministry, and thus may remove and prevent all idolatry and false worship, that the kingdom of antichrist may thus be destroyed and the kingdom of Christ promoted.

Groen's ideal was that a christianized state would maintain a christianized school. Seeing the problems this created in a plural society, he came to the idea of splitting the public school into a three-branched system: schools for Protestants, schools for Roman Catholics, and where necessary also for Jews.

An unfortunate incident

An examination of the course of events shows that Groen was not fully aware of the deep differences between himself and Vander Bruggen on central issues. On the one hand, Groen is

known more often to have reduced the differences between himself and his friends when they disagreed with his position; on the other hand, a discussion between Vander Bruggen and Groen, when Vander Bruggen had been asked by King Willem III if he would head up a new cabinet, led to a misunderstanding which was the first step toward the end of their friendship.

The King had asked Groen earlier if he would be prepared to form a new cabinet, and Groen had pointed out that his own position on the school issue did not have enough support to suggest a successful solution of the debate in harmony with his views. When the King turned to Vander Bruggen as the new leader for a cabinet, Vander



Bruggen asked permission to first confer with Groen before accepting the task. He wanted to assure himself that Groen would not work against him.

The tense discussion between these two on June 15, 1856, at Groen's week-end house Oud-Wassenaar, has never been totally cleared up. That it was then that Groen first heard that the ministerial task would not be his but Vander Bruggen's, did not make the discussion any easier. Although Groen could have been aware of their different perspectives, it appears that he wanted to hear the exact stance that Vander Bruggen would take, while Vander Bruggen was more interested in hearing if Groen would offer opposition. Vander Bruggen concluded from the conversation that Groen would not work against him, while Groen thought it clear that he had offered his cooperation only if Vander Bruggen was in line with his ideas, but resistance if Vander Bruggen took another stance.

When it later became apparent that Vander Bruggen did not want the type of legislation Groen favoured, Groen accused him of "betrayal," "apostasy," and "unprincipledness" — and broke the friendship ties between them.

Real differences

How different were the guidelines that Vander Bruggen used in working for a new school legislation? Vander Bruggen did not believe that the state could be called upon to do the work of the church: to Christianize the nation.

Legislation must not be sectarian, but must reflect the *actual* state of affairs in the nation, as well as grant justice for a plural society.

Vander Bruggen wanted freedom for independent schools, but insisted that the public state-schools were best guided by the existing phrase "training in christian virtues," which reflected the conscience of the people in general as historically formed. Although this avoided the more theocratic policy of Groen, Groen's critique that christian virtues cannot be separated from christian doctrine, or from a teaching of Bible history and the christian faith, is to the point. Vander Bruggen's reply was that the actual historical state of affairs was that the nation accepted a common christian conscience, or ethics, despite



Mr. Guillaume Groen van Prinsterer

differences in doctrine. This common heritage allows for the goal of christian virtues in the public school. To this Groen said *no* (not without christian teaching). Vander Bruggen agreed, yes.

The worthwhileness of Vander Bruggen's views on this point for his time cannot be transferred to our time. The state of affairs in western society today is much more diverse. Or we might say: in the long run Groen is right: to legislate christian virtues for public schools is either not enough (without christian teaching of the Bible), or it must be seen as too much, if "neutrality" is wanted. Then we should admit that public education is not christian any more. Which is what Groen did. He changed from pleading for a christian state-school, to saying that the word "christian" should be dropped altogether from the state-school.

Sailing in the wake of Vander Bruggen

The real foresight of Vander Bruggen lies in his views on the

separation of state and school, which he could not realize in legislation then, but now from our later perspective is seen to be the only way to achieve justice for education in a plural society.

The bitter irony is that at the founding of a Society for Christian National School Education in 1860 (*Vereniging voor Christelijke Nationaal School Onderwijs*), Vander Bruggen was told that his membership would be interpreted as an acknowledgement that he had erred in the legislation of 1857. Vander Bruggen rightly refused this and so was in fact banned from the organization. He had similarly been forced to withdraw from the schoolboard of the Normal School on the Klokkenberg, when some contributors refused their support as long as Vander Bruggen was part of the board. It was not recognized that Vander Bruggen had achieved freedom for independent schools: that the opening of these no longer depended on the feeling of the local or wider authorities, as was the case under the ruling of 1806.

The Organization for Christian National School Education asked Groen if he would be willing to work toward independent christian schools, and after some hesitation, Groen joined the cause — and so the organization was to "sail in the wake of Vander Bruggen, but under the flag of Groen van Prinsterer!"

It is interesting to note that one of the points suggested in the legislation of 1857, but which was voted down, was that independent schools receive government subsidy. This was the personal hope of Vander Bruggen, but the idea of subsidy was as yet too new. After all, part of the definition of "private" (or special) schools, was that they did not receive public funds.

Groen voted *against* the idea of funding the independent schools through government subsidy. He appears to have done this, not because of any unacceptable conditions bound to acceptance of subsidy, but simply because he had always considered independent schools a temporary arrangement: ("noodwoningen").

When a few days later Groen and his antirevolutionary colleagues brought the question of subsidy up for discussion in the chamber again, this time favouring it, it was too late to have this debated and included in the school legislation. (Concluded next week)

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Drs. Frank Sawyer is a Canadian missionary living and working in Puerto Rico. He has a special interest in the history of reformed thinking and is an accomplished poet-preacher.

Feature

A lesson in stewardship, taught by four people in a beat-up station wagon

Thomas W. Klewin

Some people might call it a hazard of life, living where we do on the Trans-Canada Highway, the only house in a quarter mile stretch of the highway where the winds, drifting snow and glazed highway surfaces make that particular stretch of the road treacherous in winter. But we see it as an opportunity to do ministry as Christ defined it, providing care to the total person, body, mind and soul.

A knock on the door

Last winter was particularly bad and we had numerous knocks on our door at all hours of the night and early morning as travelers who had car trouble or ran into the elements of winter — drifts, glazed and icy roads, saw our outside light as a beacon of hope and refuge. But of all the guests we took in, we best remember a couple with two small children who came to our door one Sunday morning at 5:00 a.m. They had landed in the ditch while on their way to catch the 6:00 a.m. ferry to the mainland.

What did they want? They asked for nothing except to be able to warm up and try to decide how best to get their beat-up station wagon back on the road. As they sat around our kitchen wood stove, warming up, they each held a small sleepy child bundled up in layers of clothing because of the weather.

As we sat there, they did begin to reveal a little of what they wanted and needed — a little warmth, a cup of hot coffee for the parents, hot chocolate for the children, a roof other than a car roof over their head, even if for a short while, a chance to talk of their problems and frustrations, some reassurance that somebody out there cared about them. And eventually to have someone reassure them that Christ was traveling with them, that they could trust Him and his disciples.

Thomas W. Klewin is a retired minister and chaplain, currently working as the Executive Director of the Prince Edward Human Rights Commission. He lives in Crapand, P.E.I.

Shattered dreams

"We're church people back where we came from — on the mainland. I'm a carpenter," the husband stated, "and I thought we might make it here if we could get an old house, repair it ourselves, raise much of our food and have me find odd jobs to supply us with cash."

What had happened to their dream? They had neither the funds or the time to properly insulate their old house and they were, as the wife put it, "forever cold, huddled around an old

And what of the millions of others who are in need of compassion ...?

wood stove trying to keep warm."

So they gathered whatever cash they could by selling everything they couldn't carry in the station wagon, and in the middle of January headed back from where they had come.

Food or tow-truck

While they talked of how they might get their car out of that snow bank, the discussion always came back to money. It would mean doing without food or one night's lodging on the way home. He finally asked me for a shovel, but I knew that where the car had landed he couldn't dig it out, nor did I want him to with the wind blowing and snow drifting across the highway. So we laid the children on blankets by the stove and talked while we waited until I knew my service station friend would be up and able to tow them out.

I asked my tow operator friend to bill me and when the car was on the highway, they left with a box of sandwiches, a thermos of hot milk for the children, and our prayers in which they joined as we asked God to protect them on their travels. They left as they'd come to our door, polite, apologetic for disturbing us and asking for nothing except the temporary shelter of our home, and grateful for any kindness shown them.

When they left the house to wade through the drifts, each carrying a small child in their arms, I thought of

Matthew 25 — "When did you see me in need of shelter, clothing, food? — inasmuch as you have done it for one of the least of these my brethren, you have done it unto Me."

We were changed

I don't know what lasting impression they took with them from our chance encounter in a winter storm. I don't know if they were changed by our moments together that Sunday morning, but we were.

As we go over our budget and our offering not only to our local church but also to the many other aspects of the work of the church, it's a great temptation to think of what we can give in terms of the doubling of our heating bill over the past three years, the rise in property taxes, the increased cost of driving and maintaining a car, and the rise in everything we need to provide us with an adequate standard of living.

But we have those four people, two adults and two children, in a beat-up station wagon to remind us of all that we have — a job and a steady income, a warm house, friends, community, few worries about where our next meal is to come from or the hard choice of being towed out of the ditch and not eating or trying to shovel out in a basically futile effort during a winter storm. And through all that runs the knowledge that I am no more worthy of those gifts than that young couple. What we have comes from fatherly divine goodness and mercy.

Divine care

I also thought of that young couple from another perspective. They were Christian, trusted that God would watch over them, for as the wife said, "It was God watching over us that put us in the ditch where we landed rather than somewhere else. Your light shining in the darkness invited us to spend a little time with you."

So I will be a steward of the things I possess because I am blessed by God and He expects me to share of what I possess with those in need. I also realize that couple may have required assistance before they reached home, and who better could provide that assistance than a charitable organization connected with the church? And what of the millions of others who are in need of compassion, assistance, love, a reassurance that God loves them in Christ? Only a few will see our light and come seeking that from us. But that doesn't absolve me from helping establish those christian lights throughout the world where the weary, tired, hungry and homeless can come to rest and be given a hope anchored in a loving Father in heaven.

Looking back, I think the Lord had something to say to us through the visitors we had this last winter, especially that young couple who clung to their faith and hope in conditions that literally tested their faith. Perhaps God was using us to tell them that their trust and faith were not misplaced, and that we who have been blessed by Him must reach out and touch others in their need.

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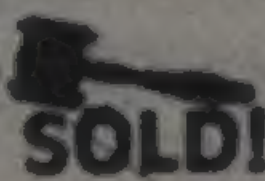
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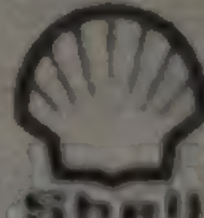
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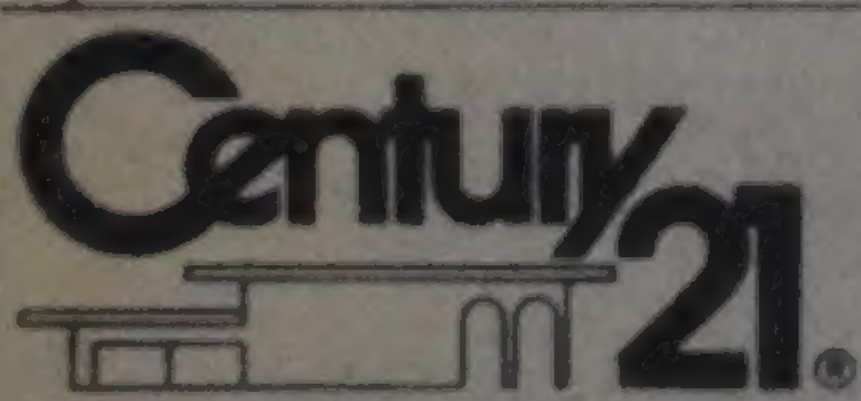


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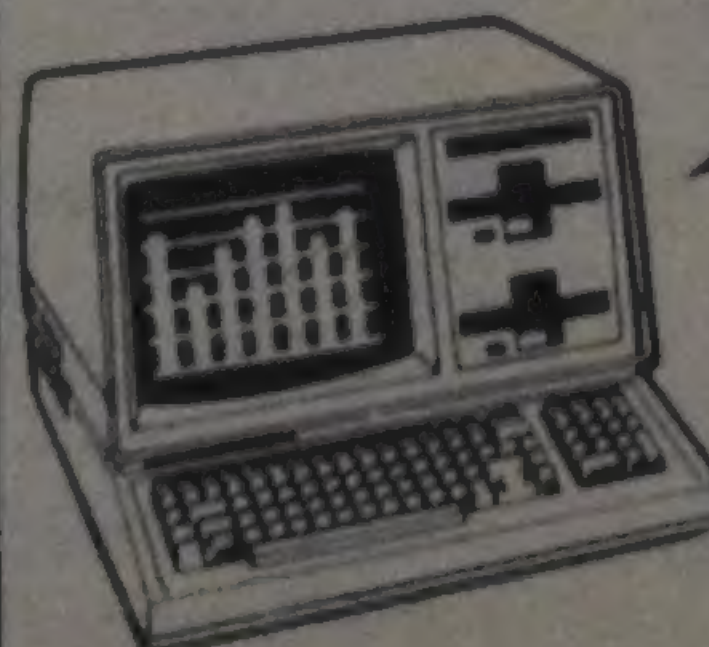


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Diagnosing a 500-year-old child

Christina Barblin

We came across this fascinating account of the finding of a well preserved Inca boy, who was sacrificed alive to the gods some 500 years ago.

Thoughts like, "How could they do it?" and "What did the mother and father think of this?" and "Did the boy know what they were doing to him?" flit across the mind.

The story is a reminder of how people, however well intentioned, do foolish and destructive things when they lack the true worship and knowledge of God.

In comparison of what so often happens today, child abuse, abortion, malnutrition on a physical, emotional and spiritual level, the Incas don't perhaps look so bad after all. There is a certain amount of dignity and care manifest in the sacrifice of this child. The child did not die of neglect, selfishness or hatred.

Perhaps the unifying theme for the Incas and modern man is that the Lord does not desire the death or destruction of any person. But it is sin that brings about death.

Just read Ezekiel 18 to get the drift of God's desires. "The soul who sins is the one who will die," [v. 4], but "I take no pleasure in the death of anyone, declares the Sovereign Lord. Repent and live!" [v. 32].

BW

UNESCO FEATURES — A paleopathologist is a specialist who uses ancient pieces of human anatomy to detect the illnesses of our ancestors. These data can be added to other information obtained in fields related to archaeology and the clues follow up as if in a detective's investigation to produce a quite accurate picture of life in vanished societies.

Dr. Patrick Horne is a paleopathologist of the University of Toronto, Canada. Sent to Chile by Unesco, he was able to dedicate himself to something more substantial than just a few dusty bones: the intact corpse of an Inca boy, sacrificed some 500 years ago, probably as a tribute to the Sun.

The mummified remains of the boy, who was about 9 years old, are an archaeological rarity because of their extraordinary state of preservation. It was buried in a chamber in permanently frozen ground beneath a stone construction 5,400 m above sea level on the false summit of the "Cerro el Plomo" (the Lead Mound), 50 km from Santiago.

They are the only evidence of human sacrifice to be found in this region over which Incas began their rule about 50 years before the Spanish conquerors arrived and the empire fell.

When the find was made in 1954 it aroused great interest in the Chilean scientific community. It was discovered by mule drivers looking for objects made of precious metals. Following paths built by the Incas, they were digging in an area of a group of *piras* (stone constructions supposed to have been sanctuaries of sun worship). Researchers from the Museum of Natural History in Chile working under the direction of Dr. Greta Mostny, undertook a series of medical studies including X-ray and microscopic analysis as well as examination of the teeth. They also studied the boy's funeral robe and the gifts with which he was buried. After the studies the body was returned to deep freeze to ensure its conservation. But techniques at the time were not sufficiently developed to ensure preservation, and the body began to deteriorate. However, these techniques have advanced in the

red was supposed to have magical powers) tufts of hair and milk teeth. The Inca believed in the resurrection of the body. According to the *Inca Garcilaso*, "souls must leave the sepulchres with all the parts of their bodies. And so that they will not have to lose time looking for hairs and nails — because on that day there would be much movement and hurry — we place them together so that they may rise more quickly."

Two figures of animals,

with Indian corn brandy and then died of cold. Like other tribes of ancient people (for instance those of Carthage who killed their first born to placate *Tanit* and *Baal*) the Incas tried to win favour with their gods by sacrificing the most beautiful children of both sexes. This happened when a calamity destroyed the Empire or when a new Inca, descendant of the Sun, came to power and this seems to have been the lot of the little boy of "El Plomo" since examination indicated that he was alive when

he arrived at his tomb. The facial painting and the funeral pieces (which are of great value either real or magic) bear out this theory. Furthermore, the main axis of the stone construction in which he was found is oriented exactly towards the point where the sun rises at the summer solstice in Chile; this is December 23, the day of *Capac Raymi*, one of the principal festivities of the Inca Empire.

The project is very important for scientists both now and in the future, says Dr. Horne explaining that for this reason "we keep a very accurate record of all the processes carried out in the laboratory, both the scientific analyses as well as conservation and reservation measures. The new examinations include among other things, analyses with a scanner, determination of the level of lactic acid in the muscles which would indicate whether the child died under conditions of stress and also identification of fossilized pollens from the digestive system which could establish at what time of the year the boy was sacrificed as well as his place of origin.

Although the work has still not been completed, evidence has been found of the existence of viruses in pre-Colombian times, and this is likely to open up new powers for historical investigation.



Picture by the National Museum for Natural History of Chile.

feet. A hat with a plume of condor feathers covered his hair which was elaborately dressed into more than 200 small plaits. On his arm was a bag with the remains of coca in it, coca was also found in one of the six small bags near the body containing objects highly valued by the Incas, such as threads of red wool (the colour

guanacos or llamas, and the small figure of a woman in a multi-coloured robe and luxurious head-dress were also among the funeral gifts. Like police in a detective story, the Chilean specialists asked themselves the question: "What was the cause of death?" The most likely answer is that the boy was first made drunk

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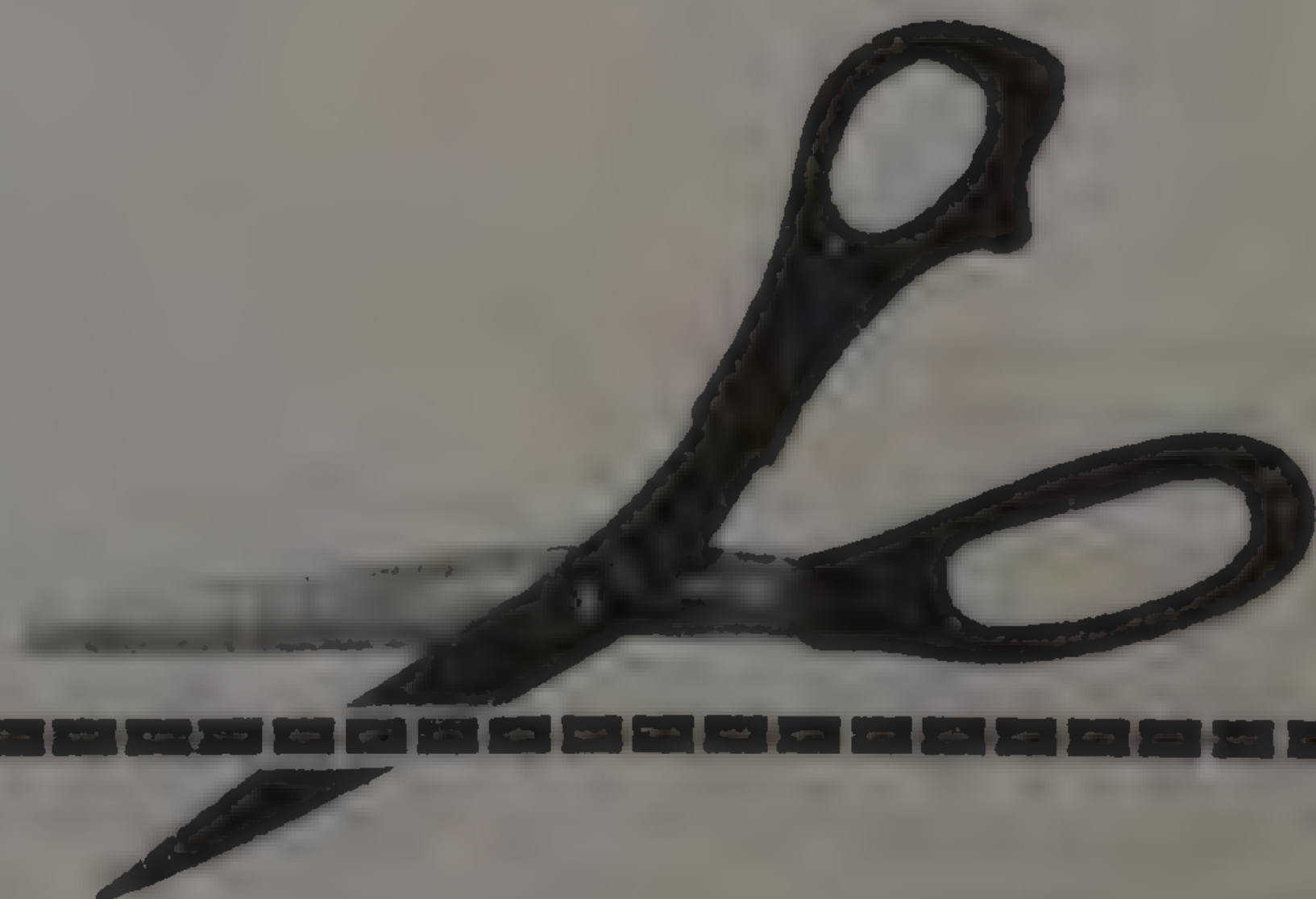
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Irene Fekkes of St. Catharines will be packing her C.C. when she goes to Wilfrid Laurier University in September. A student subscription lasts for the school year and costs \$15.00.



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Our first Young People's retreat

Hilda Wielemaker

Tony and I were quiet and tense as we followed our guide on the hilly road which wound through rugged Canadian territory. The pelting rain hit the roof of the car and the howling wind blew stray leaves on the windshield. At sharp turns the dense woods and menacing rocks loomed dangerously close and at steep hills the beams of the headlights left the pavement to shine straight into the clouds.

It was not fear of the elements or wilderness that made us tense, though. It was apprehension of what was waiting for us at our destination.

The previous year we had, reluctantly, accepted the appointment of Youth Advisors to our local Young People Society. We felt too old, unqualified, and uncomfortable. And so, when the board asked us to attend the Quinte League Leadership Retreat with them, we accepted the invitation in the hope of learning some "tricks of the trade."

Encouraged by the invitation we set out for Camp Ke-Mon-Oya where the retreat was to be held. Happy, yet, uncertain. Would the young folks accept us, gray hair and all, or would they snub us, old timers?

At 10 o'clock we arrived at the camp grounds. The wind had subsided but the rain still kept coming down. In pitch dark we stumbled toward the lodge, anxious for shelter. The friendly beams of light, emitted through the windows, seemed to beckon us with open arms and the sound of singing and guitar music added to its welcome. We hesitated a second before opening the door but then decided to "face the music" and we entered ...

... a moment of complete silence. The faces of the worthy leaders registered disbelief. "What! Chaperones for us, responsible board members?" they seemed to say. Our hearts skipped a beat. Silently we asked ourselves, "What are we doing here amongst all these young people?"

Only for a moment, though. With great presence of mind the league president stepped forward to welcome us, thus ending our uncertainty.

The weekend turned out to be one big learning experience, packed with informative and inspirational programs and speeches.

Hilda Wielemaker and her husband Tony live in Trenton, Ont., and are youth advisors for the Ebenezer Chr. Ref. Church Young People's Society.

We saw a slide program on the activities of the Young Calvinist Federation; we heard a tape about the dangers of modern music — how the lyrics drive an anti-Christian message home.

Our speaker vividly illustrated the importance of the right balance between FAITH — SERVICE — and FELLOWSHIP. He taught us that faith without service is useless and dead; service without faith (love) equally useless, and fellowship without the other two nothing but empty selfishness.

Another speaker stressed the value of making notes during a sermon or speech because, on the average, in one hour we forget approximately 50% of what we hear, in a day 75%, and in a week 90%. How true! We've forgotten many things we heard that weekend but the speech about FAITH — SERVICE and FELLOWSHIP is still with us. (We made notes on that one).

Our youth, true to form, managed to squeeze in some "lighter education" as well. We tramped through the woods in search of the famous rock with the cross; we learned about water balloons being the usual fare of retreats; we learned new songs — singing them into the wee hours of the night. We also learned that, if you want to sleep at all you'd better turn your deaf ear up and bury the good one in the pillow — apparently, the sound of yapping never did die down in some cabins.

The time flew by. Sunday afternoon found all of us outside, in front of the lodge. Around us the sloping lawns stretched out in the dazzling sunlight: a lush, green carpet except in the sports areas where the grass was trampled. Down in the valley and against the distant hills the green of the cedars, beautifully set off by the gold, orange, and crimson fall colours of the deciduous trees, sparkled in living colour.

We stood in a circle holding hands. Each of us in turn thanked God, the creator of all this splendor, in his/her own way for the inspiring weekend. We thanked Him for friendships made or renewed and asked for His continued presence in our lives.

As we boarded the car for our trip home we felt both elated and subdued. Elated, because of the glorious weekend; subdued, because we had been put to shame by the warmth and friendliness of the young people. "... oh ye of little faith ..." The God who cleared the sky of clouds also cleared our minds of doubts.

Riding the third wave informative experience

Susan Bower

Many of us are quite aware that the computer age is slowly transforming our lives. We see video arcades on the streets, free-information terminals in hotels and libraries, our bills have long been computerized, and we know of persons whose job is threatened, or made enjoyable, by the takeover of computers. But have we really given any in-depth thought to the impact this new technology will have on our lives?

"Riding the Third Wave" was the name of a discussion series

Susan Bower is educational services coordinator for the ICS.

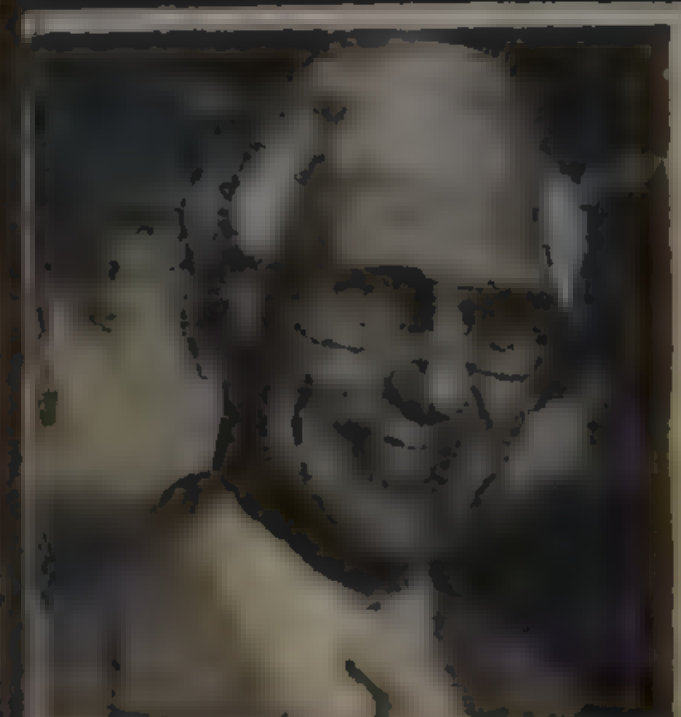
sponsored by the educational services of the Institute for Christian Studies. Its theme was the impact of technology in our lives. In 1980, Alvin Toffler's book *The Third Wave* proposed that information technologies would usher in a new age of social transformation. This discussion series was designed to find out what responsibilities we face in this new age.

On Tuesday evenings in June and July fifteen people met regularly to hear of the impact of technology in various fields. The topics ranged from office to industry, from the home to the hospital. We heard about VDT's and floppy disks, ergonomics and low-level radiation, information productivity and TQC.

We didn't always focus on computers. Harry Antonides of

the CLAC gave an analysis of the philosophy that drives the mind-set of the technocrat. Bob Hudspith of Housesmiths in Hamilton discussed the role of the expert in the implementation of technology. A highlight was an evening led by Dr. Harley Smyth, one of Canada's top neurosurgeons, on the ethics of medical practice. And Tom Carey of the University of Guelph, Computer Sciences Department, provided us with a very careful look at the development from simple automation to augmentation in which office technology actually changes the nature of a given task.

A bibliography will be available soon through the ICS which compiles the various books used as references by the speakers.



William R. Rang

Skylights

An era of forgiveness

When we visited an older couple of our church the other evening, our host told us about his experiences as a small boy.

One day, he said, the teacher asked the class, "Are there any sins that God does not see?" I'm sure that the teacher expected his students to shake their heads. No, there are no sins that God does not see. Yet a little boy raised his hand and after the teacher had given him permission to speak, he said, "There are sins that God does not see: those washed in the blood of Christ."

What a lovely answer! When I heard our host say these words, I saw a slight quiver on his lip and I knew that he felt the way I did.

However, why is it that so many adults and children aren't sure that their sins have been forgiven? Is Christ's blood insufficient? Is it so exclusive that it does not cover the sins of those who desire forgiveness so desperately? Why is it that there are so many others who will never lose a night's sleep over forgiveness simply because they never worry about their lives before God?

I'll go one step further. Why is it that so many people fail to realize that the washing in Christ's blood also creates the 'loathing of our sins' and that forgiveness also seeks to cover us with a kind of Scotchguard that seeks to repel dirt? Have we really been forgiven when we tumble so easily and so resistanceless into identically the same sins that we have just asked forgiveness for?

I hope and pray that in our families and in our schools we are now going to begin a new era, that of developing a devotional life in parents, teachers, and youngsters. For too long a time we have specialized in head-knowledge and philosophy. We must now begin to pay attention to genuine New Testament piety. Before it is too late.

Humility, compassion, love, understanding, patience, purity, and self-control are not terms of the bygone era of the apostle Paul.

And oh yes, once we live that life of genuine piety, the whole question of forgiveness becomes easier to answer.

No wonder, for then we are closer to the bosom of Christ.

Attention Young People and Young Adult groups:

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BIRTHS

VANDEN ENDE: With thankfulness to God, we, Henk and Jane, joyfully announce the birth of our second child and daughter, JULIE MARIE. She was born on Wednesday, May 4, 1983, weighing 8 lbs. 12 oz. A little sister for Christina. She is the 5th grandchild for Mr. and Mrs. John Vanderlinde of Sarnia, Ont., and for Rev. and Mrs. A. Vanden Ende of Strathroy, Ont. 946 Toro St., Sarnia. ON N7V 3N6

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WANTED: a commentary by Matthew Henry, Dachselt, or Patrick, Polus, Wels in DUTCH LANGUAGE. Willing to pay a high price! Write to B. Bosch, Vermeerlaan 14, 3925 XD, Scherpenzeel, THE NETHERLANDS.

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For more information write or call: Mr. Don Feitsma, Box 1807, Ponoka, AB T0C 2H0; tel: 783-5368.

REAL ESTATE

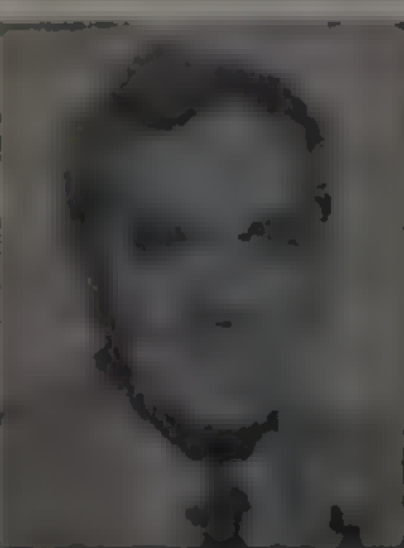
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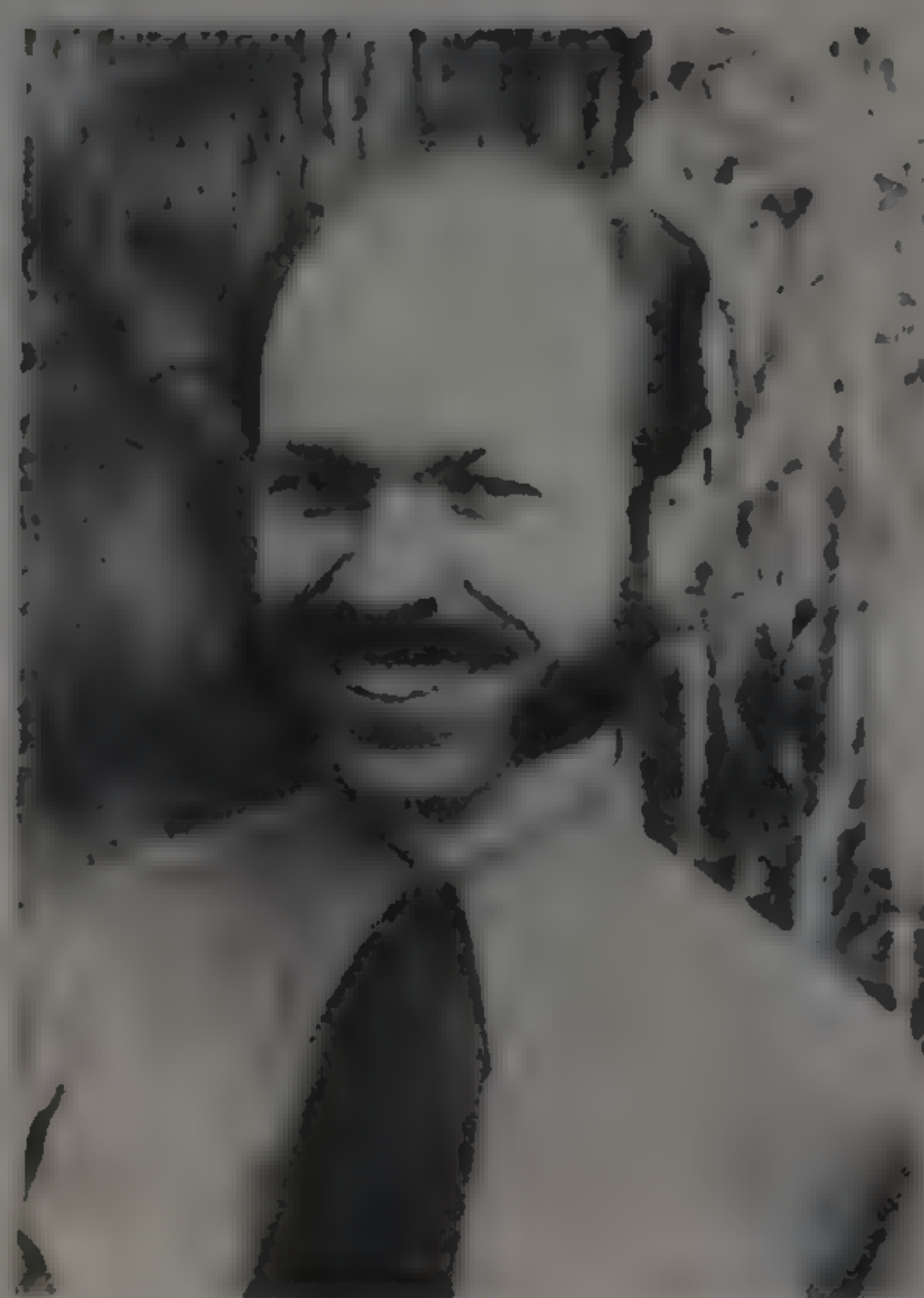
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COTTAGES



Harry Houtman

Charitable giving

Giving through your will: Singles and elders

This is the first of six articles on charitable giving opportunities written by Mr. Harry Houtman of Christian Stewardship Services. Reader comments and questions directed to Calvinist Contact are welcome.

"Take my life and let it be, consecrated, Lord, to thee." Life, we confess, is each moment dependent upon the grace of God. He can at any time call us to glory, and leave our task for someone else to do.

Another part of our confession acknowledges that God owns all; we are only temporary managers and servants. It is important to give some thought to passing on our responsibilities to those best qualified to manage them stewardly or those most in need.

If there is no material need among family members or close friends, or you have given them an appropriate share of your estate, consider giving the rest of your assets to charitable causes.

Single persons should evaluate the financial wellbeing of parents and close friends. Beyond that, the will of a single person could contain substantial charitable gifts. As a single person do you feel you owe it to your parents to leave your possessions to them? In the Christian family one of the high points of life is to see and hear a child profess a personal faith before the Church, and join the membership of the Church. I'm equally convinced that many parents would shed tears of thanksgiving about the priorities and values that their child held if they should find a large part of a deceased child's estate going to favourite charitable causes. Remember, if circumstances do change, a will can be changed as well.

Older persons should review their wills. Perhaps the will was drawn up when financial needs of the family and growing children were many. Estates in the fifties and even sixties were often modest, but inflation and the rise in the standard of living have both contributed to substantial wealth today.

Giving specific items of a sentimental or family nature to specific children can save much friction and ill-will in the future.

Giving a percentage to charitable causes is becoming more and more common as the stewardly thing to do, especially if children are becoming established themselves.

Giving a share or several shares equal to a share of a child is another way of making a gift.

Although the share or percentage method of giving are preferable, a person can also leave a specific dollar figure as a gift. A new way to make the figure remain fair and accurate in the future is to say, "I leave \$1,000 to charity X, which sum shall be adjusted for the cost of living to the Consumer Price Index as at January 1, 1984."

Finally, a gift in a will is deductible from the income in the final tax returns to the same 20% of income as previous years. However, RRSPs, RHOSP plans, capital gains and other items may give you an unusually high income in the year of death. In such a case, some charitable gifts will save much provincial and federal income tax, and not lessen the inheritance of your children much at all.

Next time: Couples with children under the age of majority.

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2:30 p.m. worship service

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For more information contact:

Jack Thalen, (519) 824-7637 or Willy Kooy, (519) 821-8693
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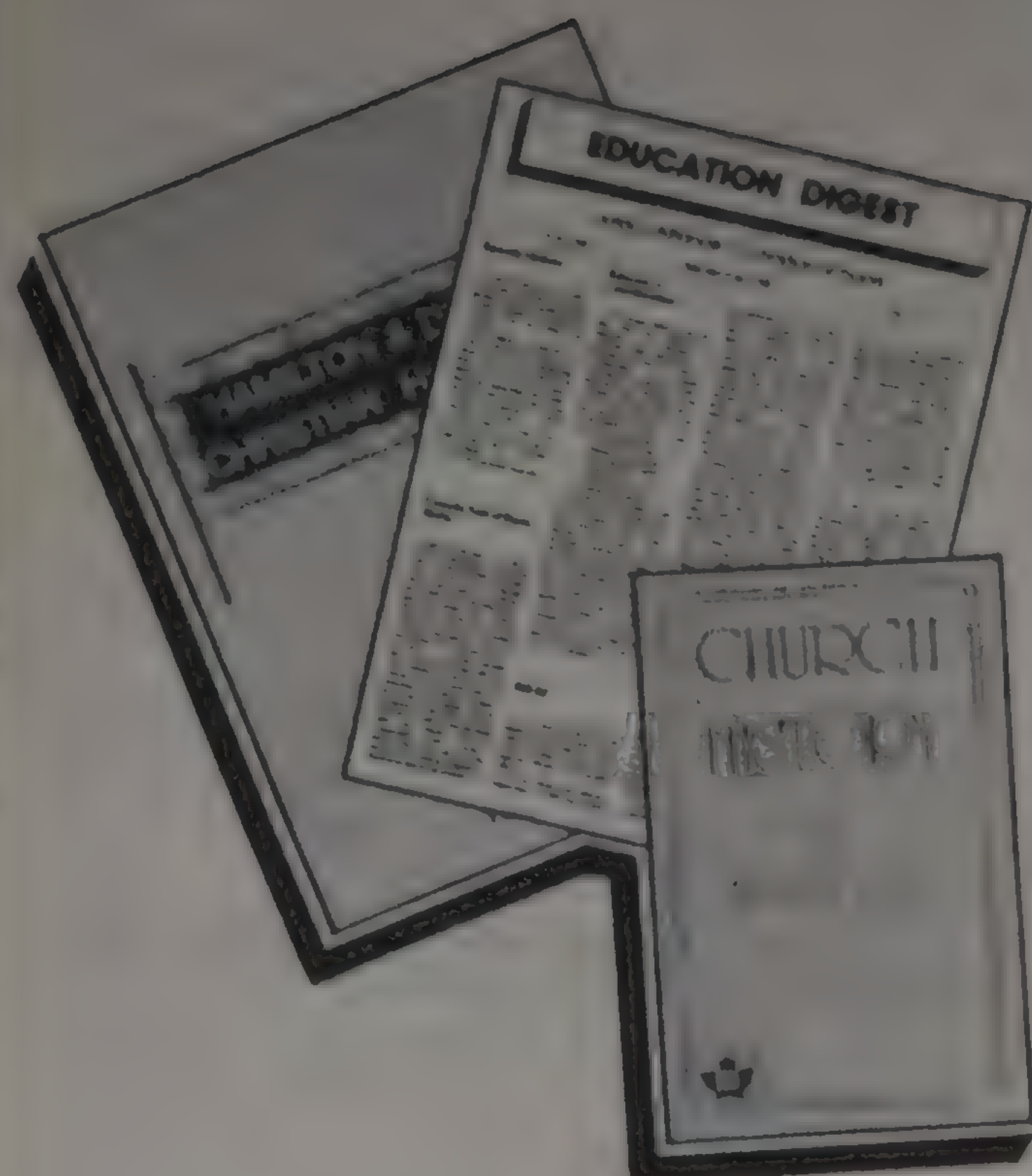
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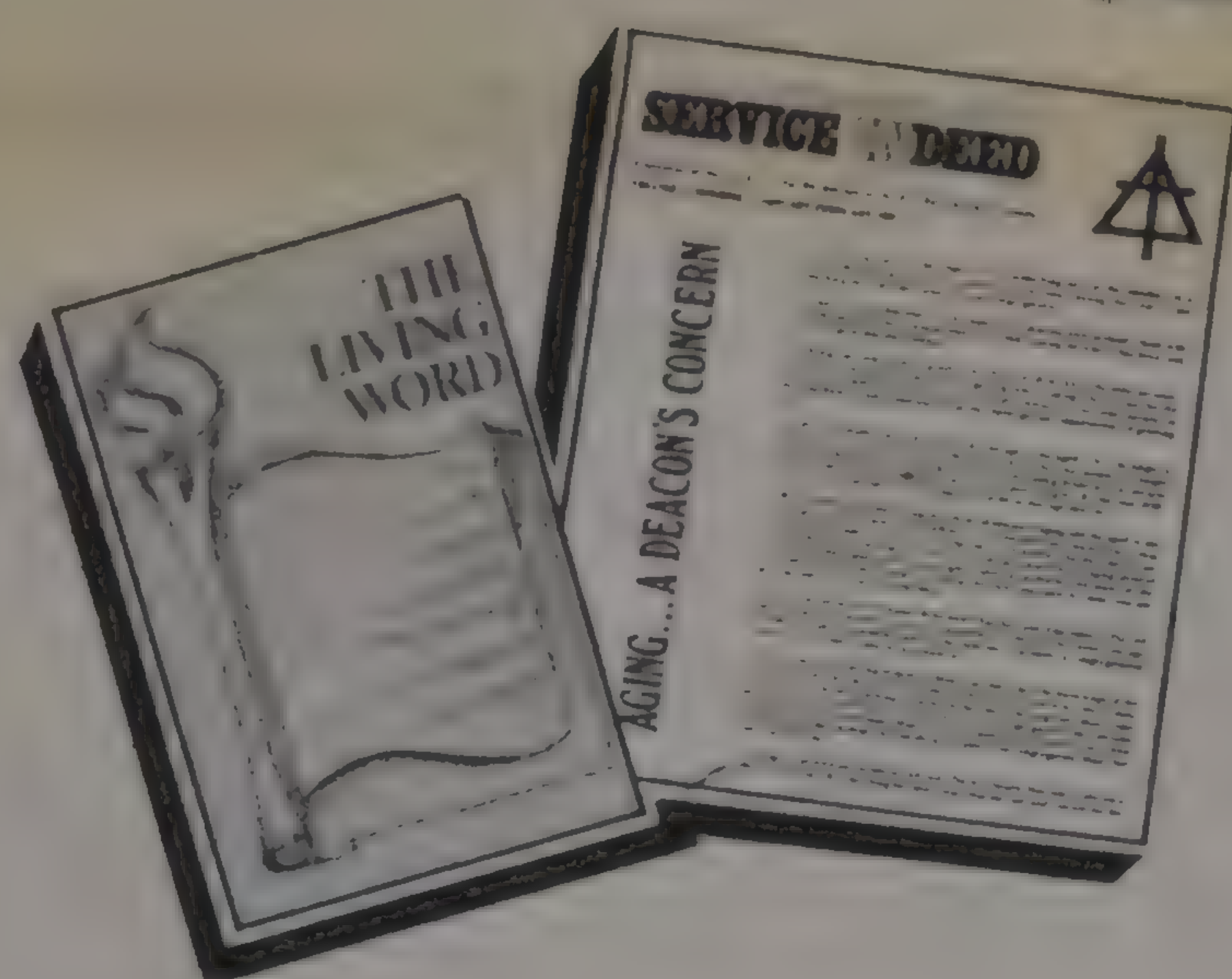
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Events

Princess Margriet to open exhibition

Princess Margriet and Pieter van Vollenhoven will visit Canada from September 27 to October 2. The purpose of the visit is to open the Maurits Huis Exhibition at the Ontario Art Gallery in Toronto.

Before coming to Toronto the princess and her husband plan to visit Ottawa and Quebec city. Ottawa is Margriet's birthplace. She was born during the Second World War when the royal family lived in Canada.

The Dutch consul in Toronto, Mr. Thomas Kasteel, indicated that the princess and her husband will also be in Brampton for a sod-turning ceremony at Holland Homes. The new nursing home will be built in the coming year.

On Friday, September 3, the Ontario government plans to host a luncheon in honour of the princess and husband.

The Exhibition comes from The Hague where Maurits Huis is under renovation. A portion of the collection, is for that reason released for showing in Canada. The 40 paintings which make up the exhibition in Toronto include such famous painters as Rembrandt, Jan Steen, Solomon van Ruysdael, Gerard Berckheyde and Frans Hals.

The exhibition will be on from October 1 to December 11.

Attention! Attention!

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CW-CRC Women's Retreat

WOMEN AS WHOLE PERSONS

September 23 & 24
Grand Rapids, Michigan

For information and registration materials, contact:

Donna Sieplinga
557 Avalon Terr., S.E. Grand Rapids, MI 49503

DEDICATION SERVICE

The Waterloo Christian Reformed Church

invites

All university and college students together with family and friends to a special service of worship to ask God's blessing upon the academic year and the work of Huron Campus Ministry.

Sunday, September 11th - 10:30 a.m.

Great Hall, Conrad Grebel College
Westmount Rd., North

* lunch provided

LET'S PLAY CHESS

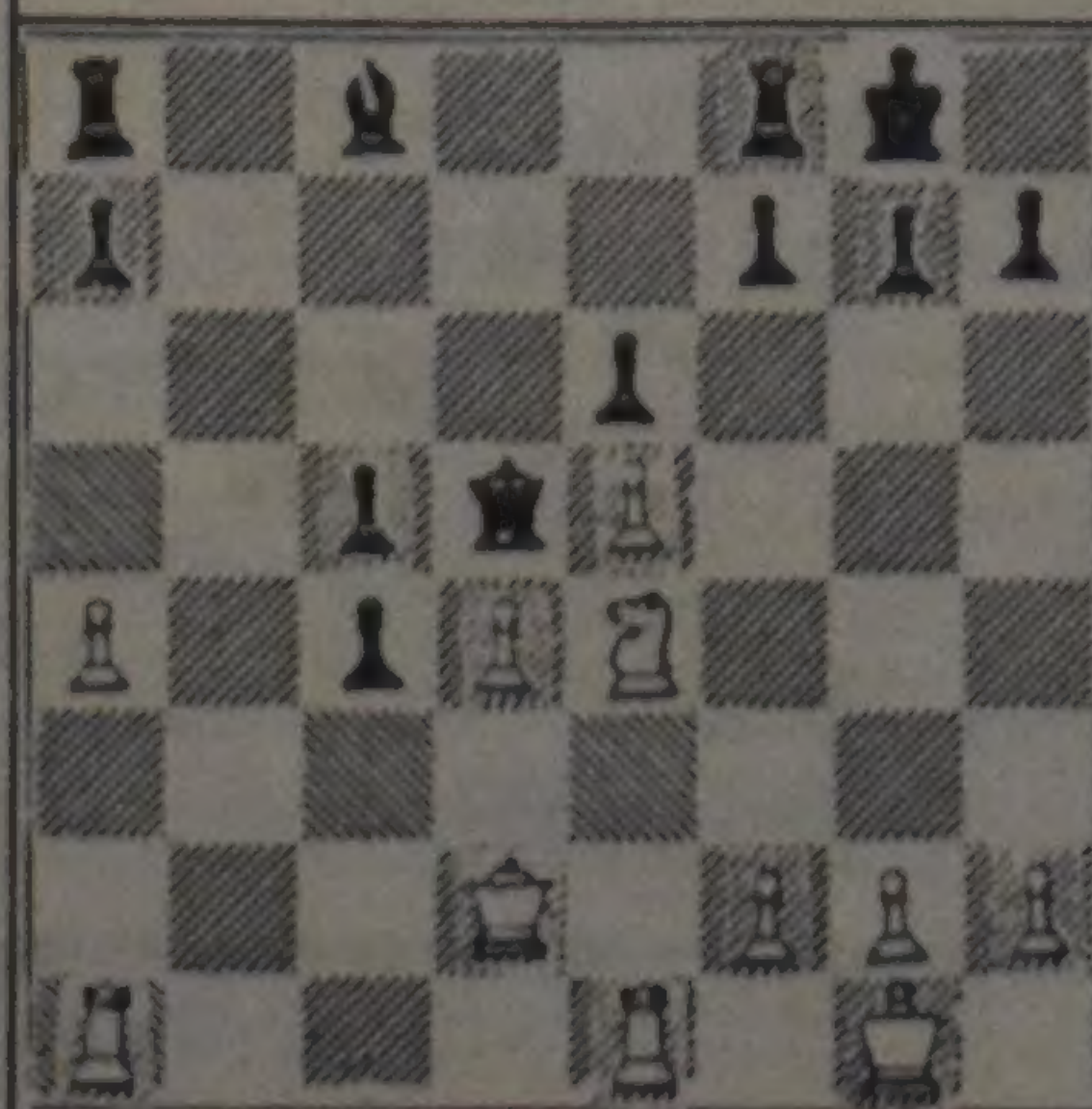
Editor: Pete Layer

FIRST SERIES OF PROBLEMS IN SEPTEMBER

#972

Game position

12



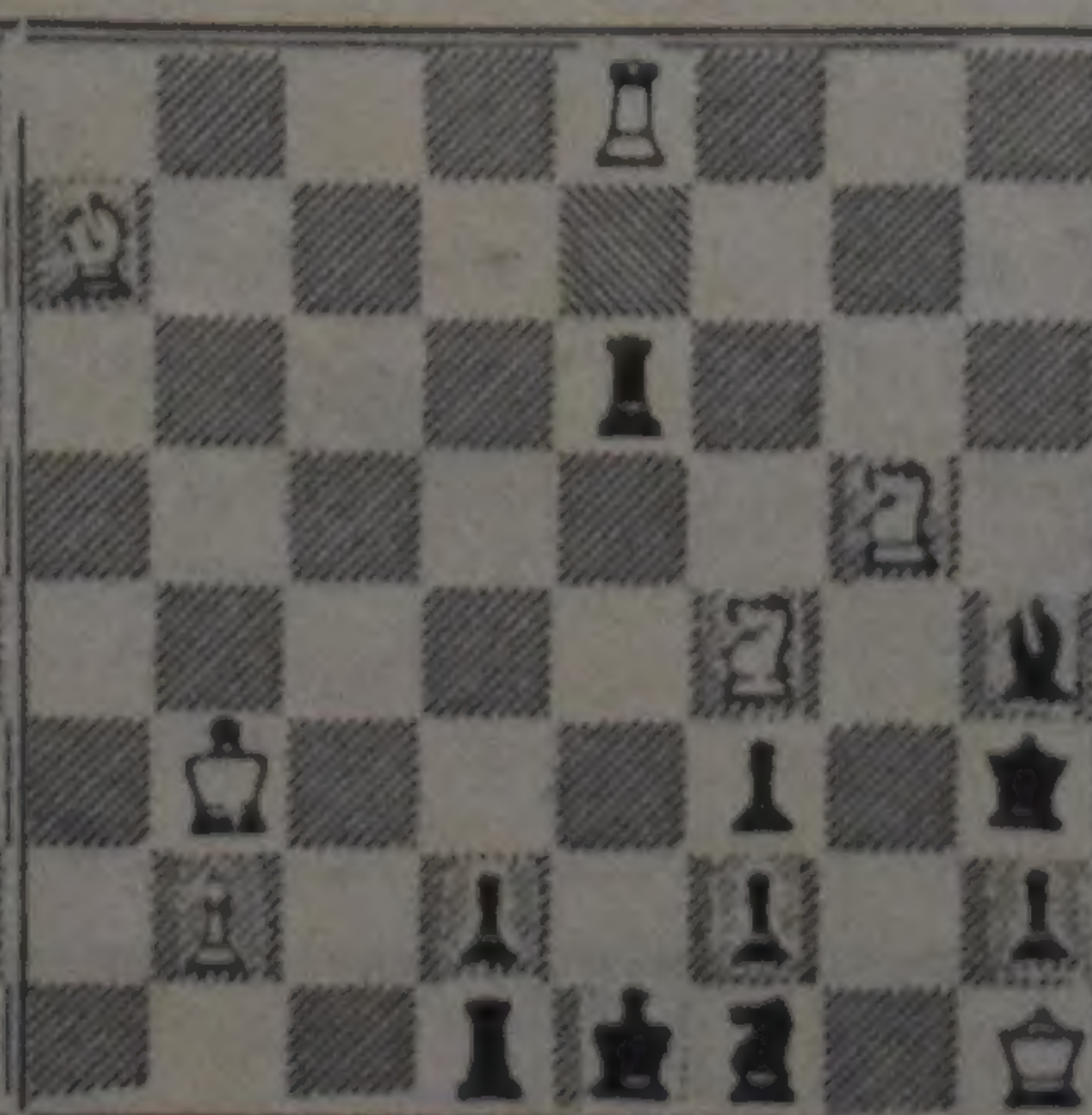
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White to play and win

#973

R. Maillard
France, 1938

10



7

2-mover 2 pts.

NOTES

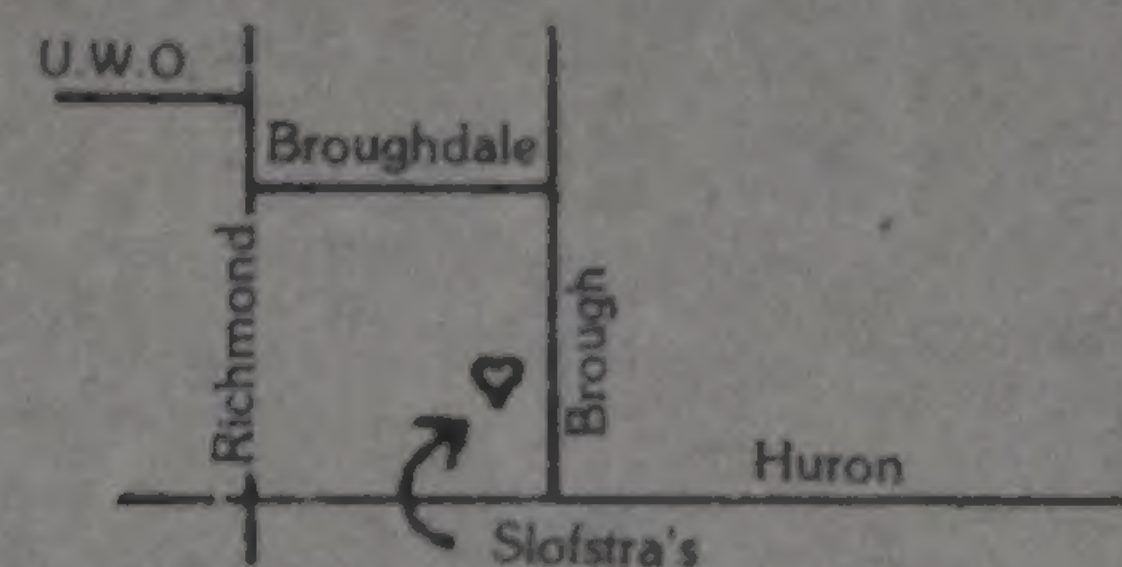
1. September marks the beginning of a new school year. New discoveries will be made by many students. Make Chess one of your new activities this season.
2. This game position, #972, may help the average chess player discover some new techniques. White can demolish Black's King position in five or six moves. Can you find it? Please give the full solution.
3. Problem solving assists the average chess player by sharpening his tactical abilities. Every position of every piece is important. If you miss something, you may miss the solution. Please give the Key and threat, if any, for #973.
4. The deadline for the September problems will be given next week.

LONDON STUDENTS!

at Western University and Fanshawe College

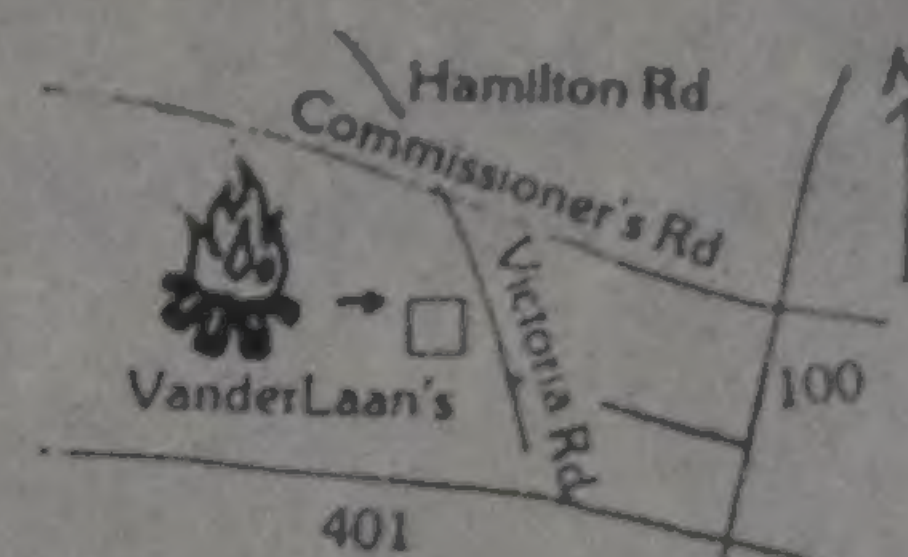
CHAPLAINCY OPEN HOUSE — 1035 Brough.

The Slofstras invite you to drop by their home on **Sunday, September 11** any time between the two church services. Please use this invitation as an opportunity for students, parents and chaplain to meet each other.



The annual "Students' Social" will be held that **SUNDAY, SEPTEMBER 11 at 8 p.m.**

Follow the direction below and join the fellowship and fun around the bonfire at Hank and Ann VanderLaan's home, (455-1333, if you get lost).



For more information about London's campus ministry, contact:

Pastor Peter Slofstra,
U.W.O. chaplain,
1035 Brough St., London N6A 3N5 (438-1242)

Calendar of Events

- Sept. 10 Dutch Classes: Hamilton Holland Club again offering Dutch classes. Registration from 10 a.m. till 12 noon in Calvin Chr. School, **Hamilton**.
- Sept. 11 Interdenominational Hymn Sing, featuring several church choirs; 4:30 p.m. at Black Creek Pioneer Village, **Toronto**. Free admission, hymn sheets provided, bring your own chair or blanket.
- Sept. 11 London students at Western University and Fanshawe College: Chaplaincy Open House at 1035 Brough; drop by any time between two church services. Students' Social at 8 p.m.
- Sept. 11 All students attending McMaster University and Mohawk College: A special worship service at 10:30 a.m. in the Faculty Lounge of the Divinity College at McMaster. Also Open House from 2 to 5 p.m. at Geisterfers.
- Sept. 11 Students of the University of Guelph: **Guelph C.R.C.** invites you to attend Welcome Sunday at 10 a.m. and 5 p.m., with a welcome supper following latter service.
- Sept. 11 Dedication Service: **Waterloo C.R.C.** invites all college and university students along with friends and family to special worship service at 10:30 a.m. in Conrad Grebel College.
- Sept. 13 - 20 Missionary tour organized for visit to New Mexico. See ad for people to contact.
- Sept. 16 "Calvinism and Everyday Life," weekend (Fri., Sat., Sun.). Rev. A. Kuyvenhoven, Dr. Bernie Zylstra, Dr. Ted Plantinga, and Rev. Peter Slofstra; Calvin Chr. Ref. Church, **Ottawa**.
- Sept. 17 Ebenezer C.R.C., **Jarvis, Ont**; 26th Annual Convention of the Ontario Christian Reformed Sunday School Association; 9:00 a.m. registration; 10 a.m. Rev. Ed Den Haan speaks; 1:30 and 3:00 p.m. workshops; 5:00 p.m. closing banquet.
- Sept. 22 "The Chosen" at McMaster University, **Hamilton**; sponsored jointly by CR Campus Ministry and McMaster Jewish Student Association. A discussion will follow with Rabbi Atkins and Chaplain Geisterfer participating.
- Sept. 22 - Nov. 2 Special Canadian tour by Don Van Polen called, "Springtime in Holland" with 36 foot screen, 6 projectors, stereo sound sponsored by the Canadian Home Bible League, Box 524, Weston, ON M9N 3N3; 416-741-2140.
- Sept. 23 & 24 CW-CRC Women's Retreat; Grand Rapids, **Mich.**
- Sept. 27 Classis Quinte will meet in regular session at 9:30 a.m. in the Hope C.R.C. in **Port Perry**. It is requested that all materials for this session of Classis be in the hands of the Stated Clerk, Rev. H. Getkate no later than August 24, 1983.
- Sept. 27 - Oct. 2 Ottawa International Plowing Match: Kanate Community Church invites all those attending this event to join them in worship at 10 a.m.
- Sept. 30 - Oct. 1 Cadets and Calvinettes Counsellors Convention in **Oshawa, Ont.**
- Oct. 12 - 18 Third Annual Fall Foliage Tour; **Williamsburg**; 7 days and 6 nights. Visiting Lancaster, P.A., Williamsburg & Virginia.
- Oct. 15 "Will there be Jobs for our Children?" This will be the theme of the CLAC's fall conference, at John Knox Christian School, 82 McLaughlin Rd. S., **Brampton**. The focus will be on the effects of the microelectronics revolution on employment and the need for an appropriate national policy.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Sept. 16	Tues. Sept. 13	Thurs. Sept. 8-8:30a.m.	Wed. Sept. 7-8:30a.m.
Fri. Sept. 23	Tues. Sept. 20	Thurs. Sept. 15-8:30a.m.	Wed. Sept. 14-8:30a.m.

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Damascus-Aram-Syrie spelen reeds een rol in Israel's geschiedenis in de dagen van zijn stamvader Abraham. In die oertijd horen we al van wapengekletter en geweld. Abraham eindigt zijn veldtocht tegen de "koningin van het Oosten" in een overwinning vlak bij Damascus.

Eeuwenlange vijandschap

Onder David zijn het steeds de Arameërs, die hem op het oorlogspad houden. "De Armeërs werden David's schatplichtige onderdanen". Tijdens Salomo's regering wordt melding gemaakt van verzetshaarden tegen deze machtige vorst. De hoofdkwartieren ervan bevinden zich in het zuiden, in Egypte en in het noorden, in Syrie. 1 Kon. 11. Syrie was maar al te bereid om deze verzetsstrijders onder zijn hoede te nemen. Want, staat er zo typerend bij: "De koning van Aram had 'n afschuw van Israel." Anti-Judaïsme toen al, ver voor 'n christelijke wereld bestond. In de dagen van Elisa zijn de buitenlandse betrekkingen met Syrie allesbehalve hartelijk. In een ontmoeting met de a.s. koning van Syrie, Hazael, brak Elisa in tranen uit. Hij voorzag wat voor kwaad deze Syrier zijn volk zou aandoen. Wat een rol overigens voor een profeet van Israel. Zijn Zender betreft hem zeer nauw bij de buitenlandse politiek van zijn land en volk. Elisa speelt hier de rol van een speciale afgezant van Israel's God. De profeet hoopt op vrede voor zijn volk, maar zie het is geen vrede. Hij weet, dat Damascus het hoofd van Syrie zal zijn en zolang dat het geval is, zal Israel het weten: oorlogen en geruchten van oorlogen. Elisa kende toen al de wrede trekken van deze ervijand 2 Kon. 8:12 geeft daarvan 'n ontstellend beeld, onmenselijk, wreed. Het roept herinneringen op aan de moordpartijen in de Palestijnse vluchtelingenkampen in Beirut. De latere geschiedenis heeft

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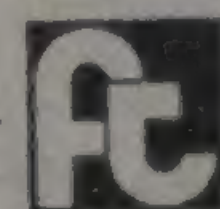
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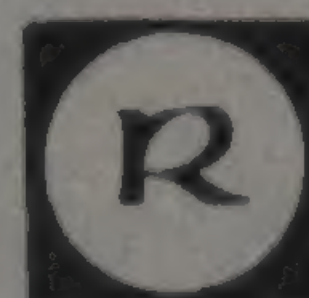
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Israel: Vijandschap van eeuwen

het ontzettend visioen van Elisa alleen maar bevestigd. De permanente galgen op het hoofdplein in Damascus zijn een duidelijke illustratie van de wreedheid, die nog dit volk uit het Midden-Oosten kenmerkt. Aan die galgen hebben ze heel wat tegenstanders van het huidige regime gehangen, ook veel Joden. Van die executie's werden vaak schoolkinderen getuige gemaakt van wege hun "opvoedkundige waarde"(!)

Door de eeuwen heen bleef de vijandschap van Syrie tegen Israël bestaan. Dat ondervond Achaz, de koning van Juda, toen

Rezin van Damascus en Pekah, koning van Israël, tegen Jeruzalem ten strijde trokken.

Door heel het Oude Testament loopt die ene lijn. Ook de Schriftprofeten werden geconfronteerd met deze aartsvijand. Jesaja ziet de stormvogels van het gericht vliegen over Aram, "Omdat Aram kwaad tegen Israël beraamd heeft" Jes. 7.

Wonden niet geheeld

De geschiedenis heeft de oude wonden niet genezen. Geen van de arabische landen heeft zo consequent zich in vijandschap afgezet tegen de jonge staat

Israël, als Syrie. Het was het laatste land, dat de wapenstilstand tekende na de voor Israël bijna fatale oorlog van alle arabische landen tegen het Israël van 1948. Ook daarna is er geen eind gekomen aan de diepe vijandschap tussen beide landen. Dat hebben de bewoners van de vlakte van Galilea geweten, toen de syrische kanonnen vanaf de Golan-hoogten hen bedreigden. De kibbutz Ein-Gev aan de boorden van het meer van Galilea leefde wel bovengronds, maar in 't geval van bombardementen vanaf de Golan kon men ook, als

kibbutz, daar leven onder de grond.

Vanuit de islam

Syrie is wel de exponent van de haat, die heel de arabische wereld vanuit de islamitische visie, jegens Israël koestert. In die haat zit een stuk gekrenkte arabische trots, die Israël blijft zien als een indringer in wat eeuwen was: arabisch land. Maar in Syrie komt daar nog een ander element bij. President Assad van Syrie met zijn zogenaamd socialistisch-revolutionair bewind moet vanuit zijn ideologie zich wel afzetten tegen een land dat in zijn ogen zo

evident de trekken vertoont van het westers kolonialistisch imperialisme. Syrie wil in zijn aanvallen op Israël de stoottroep vormen tegen dat kolonialisme. Het wil voorvechter zijn van heel de arabische wereld tegen het imperialistische Westen. De overwinning in die strijd zal Syrie terwille van de arabische eerst recht brengen de vrijheid, dat grote marxistische ideaal of moet ik zeggen: fata morgana?

[Overgenomen uit het Centraal Weekblad, 29 juni, 1983].

Uit Nederland

Straaljager knalt boven dorp

WAMEL, Gelderland — Enorm was de klap, die een Starfighter van de Luchtmacht veroorzaakte toen hij laag vliegend boven het gelderse dorp Wamel de geluidsbarrière doorbrak. Voor de bewoners van Wamel en omgeving is de maat nu echt vol. Ze zijn woedend.

De straaljager heeft voor maar liefst 12000 gulden schade aangericht. Plafonds werden door de klap beschadigd, muren scheurden en tientallen ruiten gingen in wijde omtrek aan diggelen. "We dachten eerst aan een aardbeving," aldus een verbolgen streekbewoonster bij wie de scheuren in het huis zijn gesprongen. Een schrale troost: de luchtmacht zal de schade vermoedelijk vergoeden.

Geen luizen in de bak

ARNHEM, Gelderland — Het politieburo van Arnhem moest maandag grondig worden gereinigd, nadat een arrestant daar het afgelopen weekeinde in de cel had gezeten. Hij werd verdacht van oplichting. Maar dat was het ergste niet. De man bleek van onder tot boven onder de luizen te zitten. Agenten die hem wat eten wilden brengen, werden door het ongedierte besprongen. Ook met beschermende kleding kon de arrestant niet worden benaderd voor verhoor. Uiteindelijk is hij maar naar huis gestuurd, waar het ook zo'n frisse boel niet zal zijn.

Frysk bloet tsjoch op

DEN HAAG, Zuid Holland — De kiesraad heeft voor de eerste kamerverkiezingen van 31 augustus vier van de vijf kandidaten geweigerd van de Fryske Nasjonale Partij, de FNP. De kandidaten

hadden de naam van hun woonplaats ingevuld in de friese taal, terwijl die volgens de kieswet in het Nederlands benaamd moet worden. Een kandidaat van de Fryske Nasjonale Partij werd door de kiesraad wel geaccepteerd. Die komt uit Drachten, een plaats die in het Fries en in het Nederlands op dezelfde manier wordt geschreven.

De Fryske Nasjonale Partij heeft bij de Raad van State een bezwaarschrift ingediend. Het is echter de vraag of de Raad van State het bezwaarschrift zal behandelen. Zij heeft namelijk om een vertaling van het bezwaarschrift gevraagd, omdat dit was gesteld in de Friese taal.

De Fryske Nasjonale Partij wil nu bij de Europese Commissie voor de rechten van de mens, de staat der Nederlanden aanklagen op grond van een discriminatie artikel in de universele verklaring van de rechten van de mens. De kans dat een lid van de partij in de eerste kamer zou worden gekozen, was overigens uiterst gering geweest.

Sterke heroine verkocht in Amsterdam

AMSTERDAM, Noord Holland — "We zijn op weg naar een triest record," zo verzuchtte de Amsterdamse politie, nu de laatste tijd het aantal zogeheten heroïnedoden in Amsterdam schrikbarend is toegenomen. Zes slachtoffers in nauwelijks een week tijd, voornamelijk buitenlanders. Dat doet denken aan drie jaar geleden toen in korte tijd ook een aantal gebruikers om het leven is gekomen. Maar toen bleek een partij heroine in omloop te zijn die was versneden met giftige stoffen, hoewel men daar nooit helemaal achter is gekomen.

De Amsterdamse politie dringt nu dan ook aan op een onderzoek naar de herkomst en de aard van de heroine. Aan de andere kant wordt er rekening mee

gehouden, dat vooral buitenlandse gebruikers er niet op verdacht zijn dat de heroine die doorgaans in Amsterdam wordt verkocht veel sterker is dan elders in Europa.

De stijging van het aantal doden doet zich voor juist nu er grote hoeveelheden heroine op de Amsterdamse markt worden gedumpt. Die grotere aanvoer houdt verband met pogingen van chinese handelaren om weer wat greep op de drugmarkt te krijgen. De partijen vedovende middelen die door de chinezen worden aangeboden zijn aanzienlijk goedkoper dan die van de concurrentie, de Pakistaanse en Turkse handelaren.

Het gaat over schatten en eigendomsrecht

REYKJAVIK, IJsland — Nederland en IJsland bewisten elkaar het eigendomsrecht over het wrak van het in 1667 onder de Zuidoostkust van IJsland vergane schip Het Wapen van Amsterdam, van de Verenigde Oostindische Compagnie. Over dit eigendomsrecht moet op korte termijn klaarheid komen, omdat nog deze zomer een groep IJslanders het schip en zijn lading bergt, zo heeft een woordvoerder verklaard van het ministerie van financiën, dat met dit soort zaken is belast.

Nederland heeft sinds 1975 IJsland herhaaldelijk er van op de hoogte gesteld dat de Nederlandse staat opvolger in rechte is van de Verenigde Oostindische Compagnie en derhalve ook eigenaar is van de wrakken van VOC schepen die eeuwen geleden zijn vergaan. IJsland heeft op deze boodschappen echter nooit formeel gereageerd. Het enige wat IJsland heeft doen laten weten was de vraag of Nederland bereid was enige miljoenen guldens te steken in het project om het wrak te bergen. Maar zolang het Nederlands eigendomsrecht onbesproken blijft, voelt de regering er weinig voor om dit geld te investeren.

Het opmerkelijke bij dit alles is dat Nederland dan wel geen formeel antwoord van IJsland heeft gehad op zijn claimlegging, maar dat het IJslandse Ministerie van buitenlandse zaken liet weten dat het wrak volgens de IJslandse wet, IJslands eigendom is. De regering van IJsland heeft de groep bergers dan ook een lening verstrekt van 2 miljoen dollar.

Het Wapen van Amsterdam ging bij IJsland tenonder met 250 opvarenden aan boord en een lading van ondermeer tin, koper, parels, diamanten, zijde en specerijen. Het schip, onder gezagvoerder Reijnier Brinckman, was op de terugreis uit Batavia, en werd door de toen aan de gang zijnde Nederlands-Engelse oorlog gedwongen het kanaal te vermijden en een omweg te maken via de Far Oer en Shetlandeilanden. Een hevige stroom dreef het schip af van zijn koers en wierp het op een klip. Van de opvarenden wisten er 52 de wal te bereiken. Een deel van hen kwam later met een schip via Sleswijk Holstein naar huis. Het Wapen van Amsterdam ligt nu 12 meter onder het zeezand.

Achttien honderd jaar geleden ...

MAASTRICHT, Limburg — Onder het Lieve Vrouwenplein in Maastricht, op de plaats van het vroegere hotel Derlon, is een Romeins marktpleintje aangetroffen, dat dateert uit de tweede eeuw na Christus. Midden op dit pleintje zijn de resten van een monument ter ere van de goden gevonden. De grootte en de rijkdom van het godenmonument moeten uniek geweest zijn voor het Europa ten noorden van de Alpen. Het marktpleintje zal zowel een religieus als een commercieel centrum zijn geweest. In de 12e en 13e eeuw was het weer bedekt met huizen, waarvan de sporen zijn aangetroffen. In de 14e eeuw stond er de St. Nicolaaskerk, die pal naast de nog bestaande Onze Lieve Vrouwenkerk moet hebben gestaan.

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Matthew 5:3

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We may never forget this when we consider the Beatitudes. His disciples were never blessed because of any situation which they experienced or any quality they possessed. We too are not blessed because we are poor, mourning, or meek. The disciples were blessed because they belonged to Jesus. This is more clearly expressed in the gospel of Luke. Time and again Luke says: "Blessed are you," and after this he mentions their circumstances or virtues.

Who then are the poor in spirit? Again we must notice that Luke says it different. He speaks only of the

poor and does not mention the words "in spirit."

Do we have to think of people that are poor, because they have no earthly possessions? Socialists like to say that! Did Jesus point to those who are brokenhearted, because they know themselves to be poor sinners? It has often been said! Or did Jesus speak of people that are retarded, feeble minded and inebile? Also that has been stated!

We think that all this can be included in the word "poor." And much more. People can be poor in many ways: poor in happiness, poor in health, poor in knowledge, poor in fellowship, poor in love. A person can be poor because he or she never got married. Couples can be poor because they have no children. There is all kinds of poverty in life. Then the words "in spirit" say that the poverty affects the inner life. He or she is thoroughly poor.

However, Jesus says: "Blessed are you, in spite of your poverty. Because you belong to me. And therefore you are rich. Richer than the Pharisees who look down on common people with all of their needs and trials. For you is the Kingdom of heaven!"

Rev. Henry Van Andel

Rev. Van Andel is a retired minister of the Christian Reformed Church living in Burnaby, BC.

Christian living Many problems, yet one solution

Wait for the Lord, Theodore Plantinga, G.R. Welch, Burlington, Ont., Dort College Press, Sioux Center, IO, 1981; pb., 137 pp.
Life's Choices, John W. Lawrence, Multnomah Press, Portland, OR, 1975; pb., 130 pp.
Encourage Me, Chas. R. Swindoll, Multnomah Press, Portland, OR, 1982; pb., 86 pp.
Dr. W.S. Reid, Guelph, Ont.

The Christian life has many facets and the Christian also has many problems which he/she faces throughout life. These three works deal with the Christian life and the problems which the Christian has to face in many different circumstances. Yet there is also a basic unity to them, for they all find the solution to the problems which they discuss and the character of the Christian's life, in the sovereign grace of God revealed in the Bible, but particularly in the redeeming work of Jesus Christ.

The meditations on the Christian life written by Prof. Theodore Plantinga, are derived from the consideration of various biblical characters who, although far distant from us in time, nevertheless faced problems similar to those which Christians today must face. He commences with Isaac, "a special child" and comes down to the woman "bound by Satan", whom Christ healed, and ends with a discussion of God's schedule in establishing the Kingdom and the Christian's responsibility to both build and plant in the world.

J.W. Lawrence takes up a somewhat different topic. Basing his work on the theme that whatsoever a man sows that shall he also reap, he sets forth seven laws of sowing and reaping: we reap only what has been sown; we reap the same kind as we sow; we reap in a different season from that in which we sow; we reap more than we sow; but also in proportion; we reap a good harvest only if we persevere, the evil (weed) comes to harvest on its own; and we cannot do anything about last year's harvest, but we can about this year's. And these laws apply to both good grain and tares, which is a warning to Christians that they should be careful what they sow.

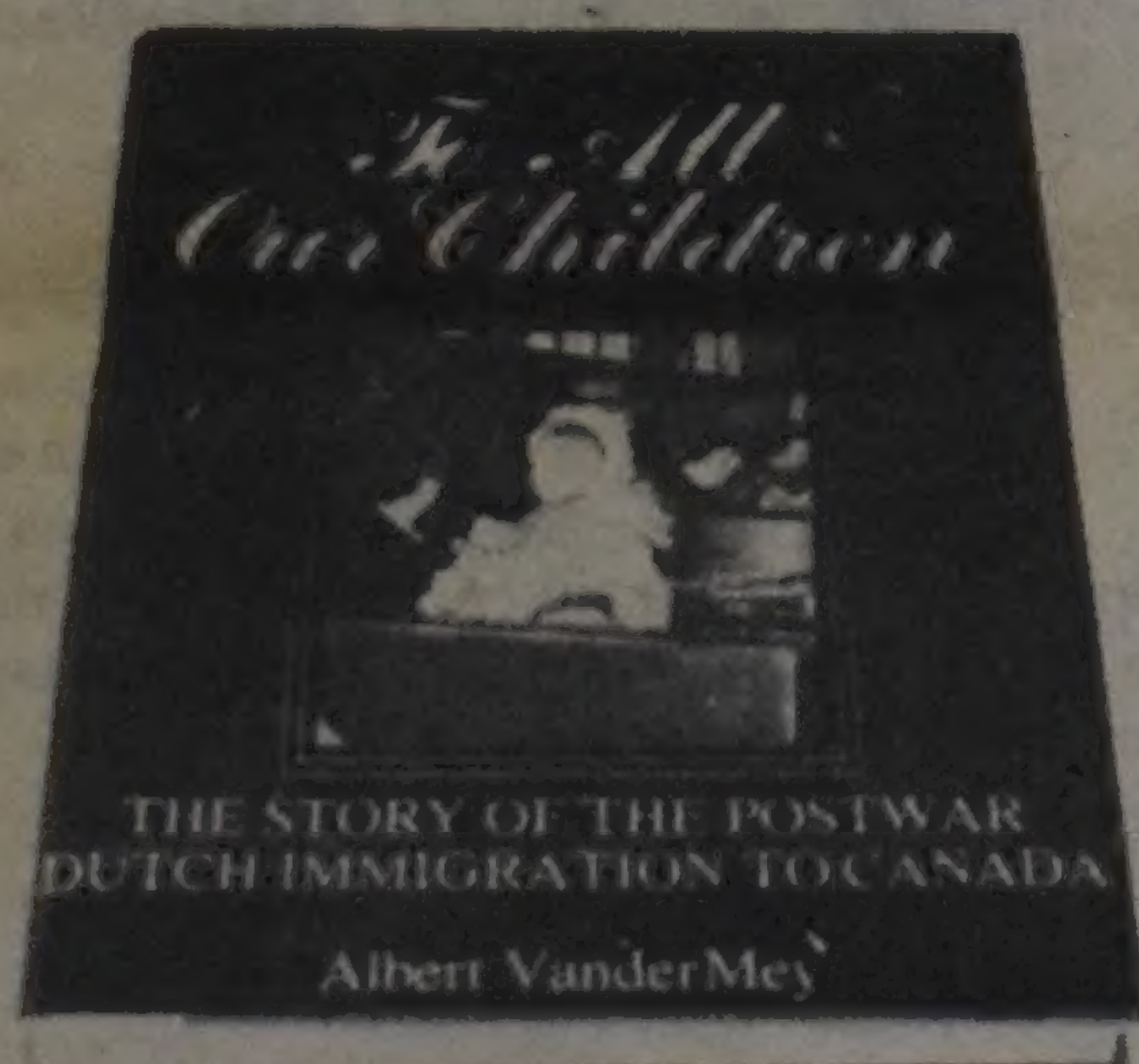
The booklet of Charles Swindoll has as its sub-title: "Caring words for heavy hearts." This represents what the author is endeavouring to do. He seeks first of all to encourage the down-hearted Christian who is literally fed up with the world, and often with himself, because of the sin which seems to be rampant in both society and in the individual. The second part of the book then deals with the necessity of the Christian giving encouragement to others who likewise may be in the doldrums of spiritual life.

These books are all written with popular appeal in mind. They are definitely not heavy theological or philosophical tomes, yet they are practical and theologically quite sound.



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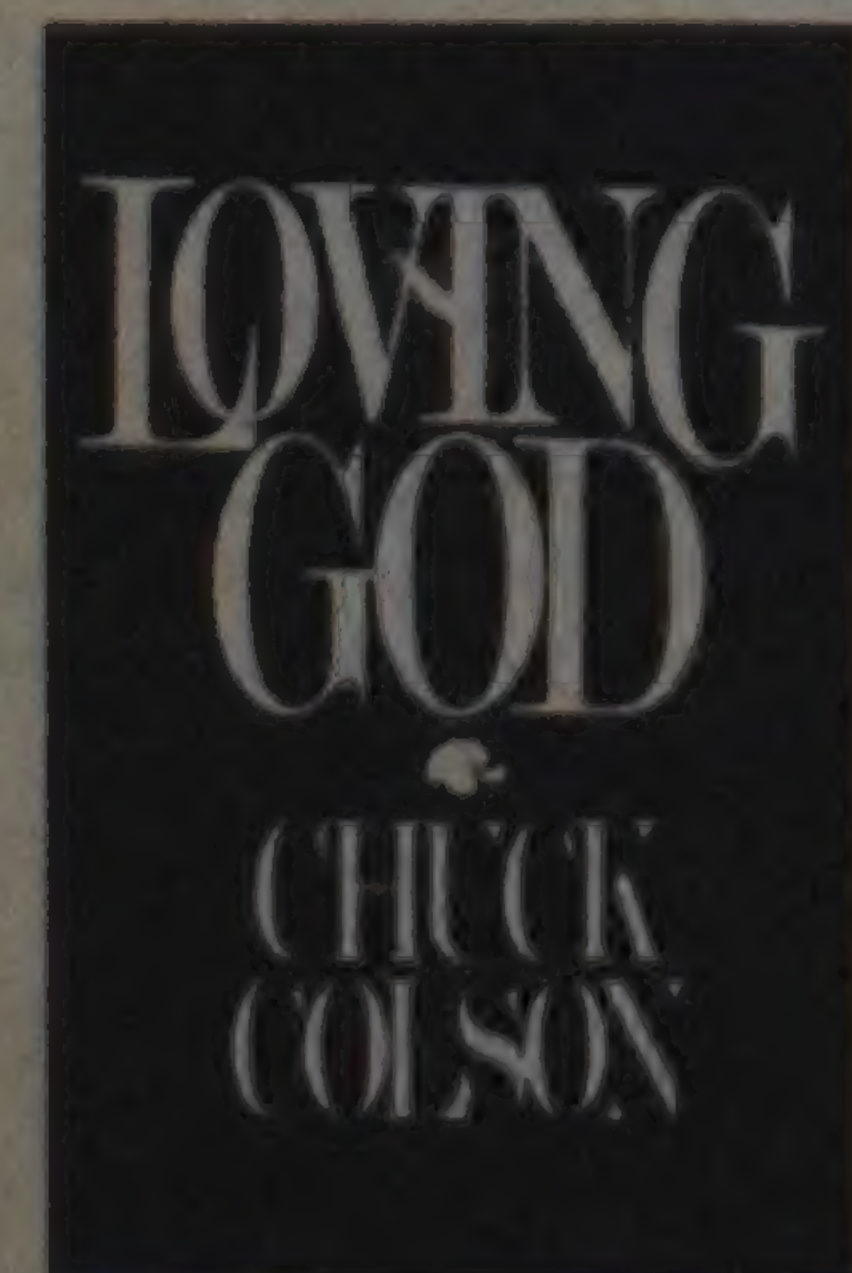
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